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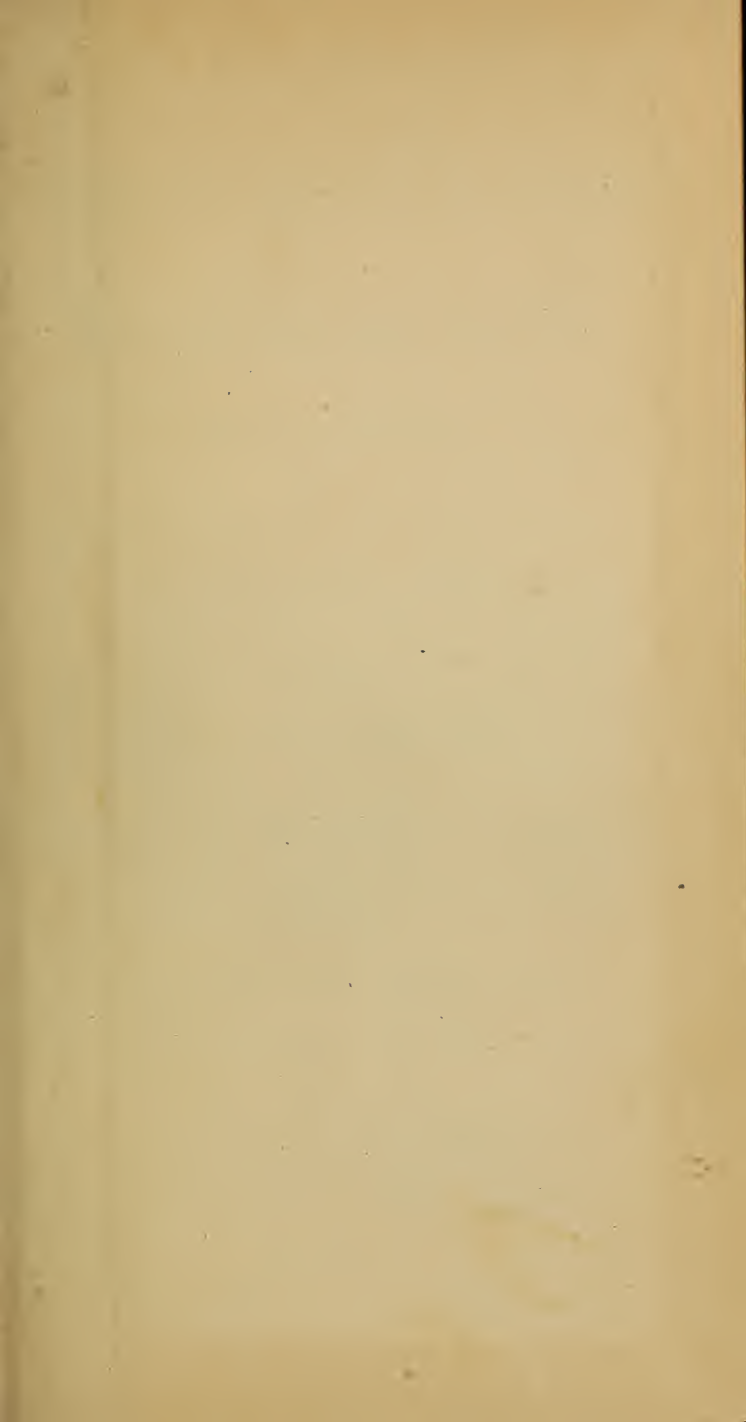
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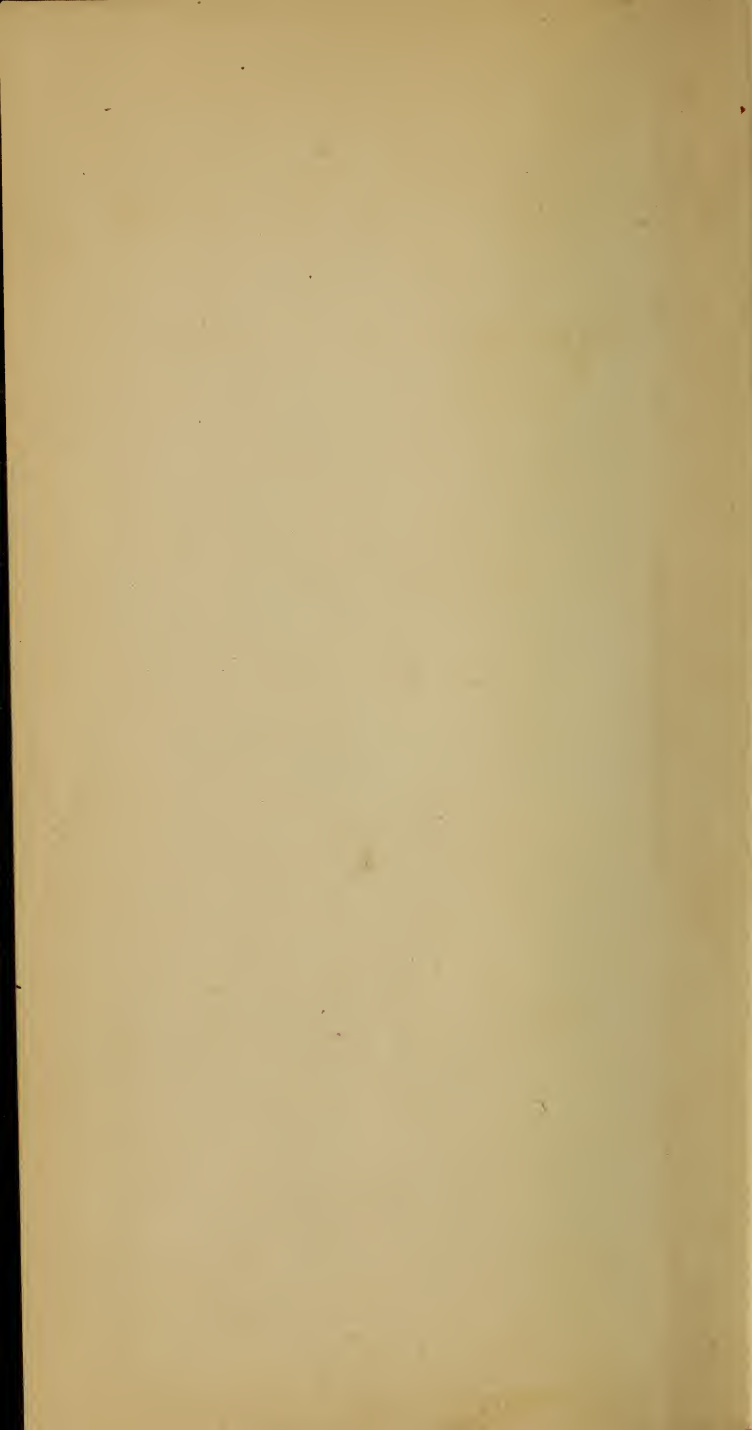
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UNITED STATES OF AMERICA.





THE

*Designed and lettered by...*

# Independent Order of Odd Fellows'

RITUALISTIC, SECRET, AND FLOOR WORK.

COMPLETE AND AS REVISED.

CONSISTING OF THE ENTIRE WORK OF  
THE LODGE ROOM,  
(RITUAL WORK)

AND

SECRET WORK,

LETTER PERFECT.

ALSO, THE

NEW BEAUTIFIED FLOOR WORK.

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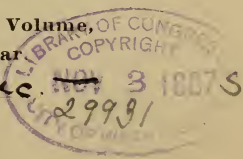
All Complete in One Volume,

Price, One Dollar

PUBLISHERS:

CHAS. SIMCOE AND COMPANY,

171 Race St., Cincinnati, O.



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THIS work is a complete and revised edition of the Ritual for a Subordinate Lodge of the I. O. O. F., as it was adopted at the Annual Session of the R. W. Sovereign Grand Lodge of the Independent Order of Odd Fellows, at the city of Toronto, Province of Ontario, Canada, on the 22nd day of September, 1880.

At the Annual Session there were present—

OFFICERS OF THE SOVEREIGN GRAND LODGE,  
Nine Members.

REPRESENTATIVES OF STATE GRAND LODGES,  
Eighty-six in number.

REPRESENTATIVES OF STATE GRAND ENCAMPMENTS,  
Fifty-eight in number.

PAST GRAND SIRES OF THE SOVEREIGN GRAND LODGE,  
Five in number.

The committee by whom the work was matured and reported in 1880 was composed of—

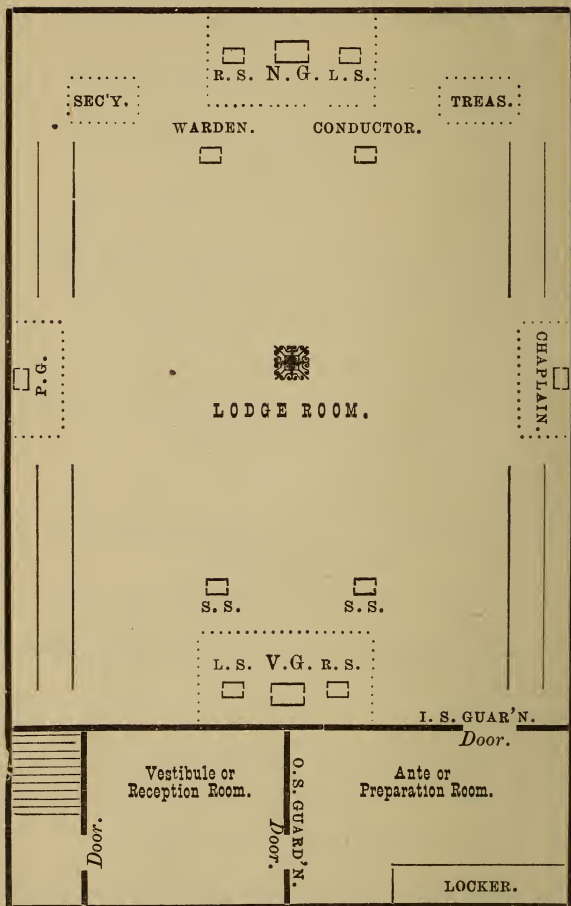
THIRTEEN MEMBERS.

THE COMMITTEE OF 1882.

The committee to alter and revise the Ritual of Subordinate Lodges, appointed at the Annual Session of the Sovereign Grand Lodge at Cincinnati, Ohio, September, 1881, was composed of—

FIVE MEMBERS.

# DIAGRAM OF A LODGE ROOM.



This Diagram is intended to show the position of the various Officers of a Subordinate Lodge.



# REGULATIONS

## FOR OPENING AND CLOSING THE LODGE.

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### OPENING THE LODGE.

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*Noble Grand.* Officers, take your respective stations. Guardians, secure the doors.

[After the Guardians have closed the doors, no one shall be admitted into the Lodge until it is regularly opened.]

*Noble Grand.* Warden, examine the Brethren in the Lodge-room.

[It is the duty of the Warden to receive the P. W. of the current term and the P. W. of the Third Degree from every member before the Lodge is opened. He is not required to respond with any part of the passwords. If any one is present without the P. W. of the current term or the P. W. of the Third Degree, the Warden shall so report to the Noble Grand.]

[Having made the examination, and finding all correct, he will report :]

*Warden.* All is right, Noble Grand.

*Noble Grand.* Vice Grand, what is your duty in the Lodge?

*Vice Grand.* To act in conjunction with you in maintaining order ; to require brethren to be decorous during Lodge hours ; to enforce, in your absence, a due observance of the laws ; and to assist you in the performance of your duties.

*Noble Grand.* Vice Grand, examine your supporters.

*Vice Grand.* Right Supporter, what is your duty?

*Right Supporter.* To observe that brothers give the signs correctly and behave properly ; to report to you the names of such brothers as do not conduct themselves according to the regulations of the Order ; and to occupy your chair temporarily when vacated by you during Lodge hours.

*Vice Grand.* Left Supporter, what is your duty ?

*Left Supporter.* To act in conjunction with your Right Supporter, and to officiate for him in his absence.

*Vice Grand.* My officers are correct, Noble Grand.

*Noble Grand.* Secretary, what is your duty ?

*Secretary.* To keep accurate minutes of the transactions of this Lodge. [*When the duties are divided between a Recording and a Permanent Secretary the answer of the Recording Secretary ends here, and the Permanent Secretary gives the remainder.*] To keep correctly the accounts between this Lodge and its members, without prejudice or partiality ; to receive all moneys due this Lodge, and pay the same to the Treasurer.

*Noble Grand.* Warden, what is your duty ?

*Warden.* To examine the brethren with circumspection before the Lodge is opened ; to give the charge of office at the initiation of a candidate ; to perform such other duties as may be required of me in conferring the degrees ; to place and replace the regalia in a careful way, and to report to you any damage it may have received.

*Noble Grand.* Right Supporter, what is your duty ?

*Right Supporter.* To support you in keeping order ; to execute your commands ; to assist at the initiation of a candidate ; to open and close the Lodge in due form, and to see that the signs are given correctly.

*Noble Grand.* Left Supporter, what is your duty ?

*Left Supporter.* To see that brothers who enter the room are in proper regalia and give the signs correctly; to officiate for your Right Supporter in his absence, and to assist at the initiation of a candidate,

*Noble Grand.* Outside Guardian, what is your duty?

*Outside Guardian.* When candidates are to be initiated, or brothers admitted, to see that they are orderly and qualified according to Lodge rules; to examine and reject any one I suspect until your opinion is taken; to receive the password previously to admission, and to guard the Lodge against improper intrusion. To prevent the admittance of any one during a making, or at other times, when so directed; to prevent any person from listening to acquire a knowledge of what is going on in the Lodge, and to act in conjunction with the Supporters and the Inside Guardian in the execution of your commands.

[The O. S. G. cannot admit a brother into the ante-room without the P. W. of the current term, unless directed by the N. G., although he may be satisfied that the brother is a member of the Lodge. And he is not required to respond with any part of the P. W.]

*Noble Grand.* Inside Guardian, what is your duty?

*Inside Guardian.* To act in conjunction with the Outside Guardian; to receive the password of the degree in which the Lodge is open; during his absence to officiate for him, and obey your commands.

[The I. S. G. is not required to respond with any part of the P. W's.]

*Noble Grand.* Officers and Brothers, I hope and expect each officer will do his duty, and that brothers will be orderly and attentive to the business of the evening, so that we may not be under the necessity of enforcing the restrictive laws or fines. It is a duty incumbent on the Noble Grand to judge impartially of every transac-

tion, and to admit no brother (except a member of this Lodge) who has not received the password of the current term, and the password of the degree in which the Lodge is open.\* I therefore trust that all will act with prudence, zeal, and integrity, as on the exercise of these virtues depend our happiness and comfort; keeping in view that philanthropic principle by which we hail each other as brothers—regarding our Lodge as our family; and whose actions, if founded on that grand principle, are calculated to make men social and humane.

Officers and Brothers, I will thank you to be standing and assist my Right Supporter in opening the Lodge.

### O D E.

Brethren of our friendly Order,  
 Honor here asserts her sway;  
 All within our sacred border  
 Must her high commands obey.  
 Join, Odd Fellowship of Brothers,  
 In the song of Truth and Love.  
 Leave disputes and strifes to others  
 We in harmony must move.

Honor to her courts invites us—  
 Worthy subjects let us prove.  
 Strong the chain that here unites us  
 Linked with Friendship, Truth, and Love;  
 In our hearts, enshrined and cherished,  
 May these feelings ever bloom—  
 Failing not when life has perished,  
 Living still beyond the tomb.

*Noble Grand.* Officers and Brothers, advance the sign of the Third Degree. Right Supporter, proclaim this Lodge opened.

*Right Supporter.* By direction of our Noble Grand, I proclaim this Lodge duly opened for the transaction of

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\*NOTE.—This is not to be so construed as to conflict with the duty to admit strangers having legal cards in their possession, or as otherwise specially provided for by the General Laws of the Sovereign Grand Lodge.

such business as may be lawfully brought before it, and for the diffusion of the principles of benevolence and charity.

*Noble Grand.* During which time we admit of no political, sectarian, or other improper debate under penalty.

[The Lodge is seated.]

[The Lodge, at its option, may open and close with prayer.]

## ORDER OF BUSINESS.

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[The Noble Grand, after affording an opportunity for those to enter who are in waiting, will proceed to business by giving one rap with his gavel, for silence and order; which will be repeated by the Vice Grand.]

*Noble Grand.* Brother Secretary, I will thank you to call the roll of officers.

Brother Secretary, you will now read the proceedings of the last Lodge night.

Does any brother know of a sick brother or a brother in distress?

Previous proposals for membership will now be considered.

Candidates will now be admitted and the Initiatory and other Degrees conferred.

Has any brother a friend to propose to become a member of this Lodge?

Unfinished business appearing on the minutes will now be considered.

Has any brother anything to offer for the good of the Order?

[The Lodge may now proceed to close after the necessary business is concluded.]

[The trial of a brother, who has not attained the Third Degree, against whom charges may be preferred, shall take



place in the highest degree to which he has attained, and the Lodge shall be specially opened in such degree for that purpose.]

[All the Rules of Order for the transaction of business in the Third Degree shall be in force on such trial, except that the "Voting Sign" shall not be used; the voting may be *viva voce*, by a division, or by ballot, as the local law may allow.]

## CLOSING THE LODGE.

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*Noble Grand.* Officers and Brothers, I will thank you to rise and assist me in closing the Lodge.

### ODE.

Brothers, we thank you all  
For this your friendly call,  
Our hearts to cheer;  
May peace her influence shed,  
And heaven its wings outspread,  
To guard each brother's head  
From pain and fear.

Good night! and, as you go,  
Bear hence and fully show,  
Stamped on your breasts,  
The seal of Friendship pure,  
And Love through life t' endure,  
And Truth, which, still secure  
With honor rests.

*Noble Grand.* Vice Grand, I will thank you to perform the last duty of your station.

*Vice Grand.* Brethren, we thank you for your attendance this evening, and invite the company of as many of you as can make it convenient to attend at any future meeting.

*Noble Grand.* Warden, what is the last duty of your station?

*Warden.* To collect the regalia and deposit it in its proper place.

*Noble Grand.* Guardian, what is the last duty of your station?

*Guardian.* To open the door, that the brothers may depart in peace.

*Noble Grand.* I will thank you to do that duty as soon as the Lodge is closed.

*Guardian.* I will.

*Noble Grand.* Right Supporter, I will thank you to perform the last duty of your station.

*Right Supporter.* By desire of our Noble Grand, I proclaim this Lodge closed until next Lodge night, at .....o'clock, when it will be re-opened for the transaction of such business as may be lawfully brought before the Lodge, and for the diffusion of the principles of benevolence and charity.

*Noble Grand.* I, therefore, declare this Lodge closed.

[Giving one rap with his gavel, which is repeated by the Vice Grand.]

## INSTRUCTIONS FOR OPENING AND CLOSING IN THE INITIATORY AND OTHER DEGREES.

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[When a candidate is in waiting to receive the Initiatory Degree, the Noble Grand will call up the Lodge and say:]

*Noble Grand.* Brothers, we are about to close the Lodge in the Third Degree to be opened in the Initiatory Degree. Warden, you will declare accordingly.

*Warden.* By direction of the Noble Grand I declare the Lodge closed in the Third Degree and open in the Initiatory Degree.

[The countersign is not given in opening in the Initiatory Degree.]

*Noble Grand.* Officers and Brothers, so be it.

*The Brothers respond*—So be it.

[The Lodge is seated.]

[After the Initiatory Degree has been conferred, the Noble Grand will proceed as follows:]

*Noble Grand.* [Calling up the Lodge.] Brothers, we are about to close the Lodge in the Initiatory Degree to re-open in the Third Degree. Warden, declare the Lodge closed in the Initiatory Degree.

*Warden.* By direction of the Noble Grand I proclaim the Lodge closed in the Initiatory Degree.

[The Lodge is seated.]

*Noble Grand.* Those Brothers who have not taken the Third Degree will please retire.

[After time has been given to allow those not in possession of the Third Degree to retire.]

*Noble Grand.* Brothers, we are about to re-open the Lodge in the Third Degree. The Warden will examine in the password of the Third Degree.

[After the examination has been made.]

*Warden.* Noble Grand, I have examined the brothers and find them to be correct.

*Noble Grand.* The brothers will rise [giving three blows of the gavel] and advance the sign of the Third Degree. Warden, declare the Lodge open in the Third Degree.

*Warden.* By direction of the Noble Grand I declare the Lodge open in the Third Degree.



*Noble Grand.* Officers and Brothers, so be it.

*The Brothers respond*—So be it.

[The Lodge is seated.]

[The same ceremony must be observed in closing in the Initiatory and opening in the First Degree. Also in closing in the First Degree and opening in the Second Degree. Also in closing in the Second Degree and opening in the Third Degree.]

[Of course the Lodge can close in the Third Degree in the first instance and open in any of the lower degrees, as laid down for closing in the Third Degree and opening in the Initiatory, and after conferring the degree, re-open in the Third Degree, or open in any other degree.]

[In closing in a lower degree to open in a higher degree, an examination in the P. W. of the degree about to be opened in must always be made; but in closing in a higher degree to open in a lower degree, no examination in the P. W. of the lower degree is necessary.]

[In opening in any degree (except the Initiatory) the brothers must always advance the sign of the degree in which the Lodge is about to be opened.]

## SPECIAL INSTRUCTIONS.

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The right of a Lodge to grant two or more degrees to a brother at the same time is left to local legislation.

A Lodge can confer the degrees upon a member of another Lodge, provided he presents a certificate of his Lodge, that they have been voted him and paid for, with a request that they be conferred.

The Initiatory Degree can only be conferred by the Lodge in which the candidate has been elected a member.

The Vice Grand's retiring password of the evening is only used when the Lodge is working in the Third Degree.

In all the degrees, three raps call up the Lodge, and one rap seats the Lodge.

The dramatic part of the degrees should be acted quite slowly. Proper pauses should occur between each event in

the drama, so that the candidate may be duly impressed with each incident.

The work in the degrees must be done in regular numerical sequence, closing in one degree and opening in another, according to the number of the degrees.

Any number of candidates may receive the First Degree at the same time, and in the Second Part, when David and Jonathan kneel, members should be assigned, one to each of the other candidates, who shall kneel with him and clasp hands in proper form, and unite in the covenant. Assistant Outside Conductors may be appointed to assist in such cases.

### VOTING.

The Voting Sign is only used in the Third Degree, and must (in that degree) always be used, unless otherwise provided.

Balloting for the degrees, including the Initiatory, must always be in the Third Degree.

When the balloting takes place, the ballot-box shall be placed on a pedestal, near the centre of the room, and the Noble Grand shall supervise the balloting.

### ALARMS.

The regular alarm at the outer door of a Lodge is ..... or, if a ..... is used ..... of the.....

The O. S. G. should inquire the cause of all alarms at the outer door, though not given in the regular manner. If by an intruder, dismiss him; if by a brother who can give the P. W., he shall admit him to the ante-room; if by a visiting brother, he shall receive his card, admit the visitor to the ante-room, and deliver the card to the Inside Guardian, to be presented to the N. G.

[The Entersign is the alarm at the doors.]

### PASSWORD OF THE CURRENT TERM.

It is changed semi-annually, or otherwise, as the Grand Lodge of the jurisdiction may direct.

It is determined upon by the Grand Master of the State, District, or Territorial Grand Lodge, who, at the installation of the officers of each Subordinate Lodge under his jurisdiction, causes it to be communicated to the N. G. and V. G. of such Lodge. After his installation, the N. G. shall himself, or by the Warden, or other member of his Lodge, give the P. W. privately, to each member of the Lodge who shall be present and entitled to receive it.

No brother is authorized to give the P. W. of the current term to any brother, unless specially directed to do so by the N. G.

The P. W. of the current term is always to be given in full.

Grand Officers visiting Subordinate Lodges are required to give the P. W. of the current term before entering the outer door.

### SIGNS.

No officer or member can enter or retire from the Lodge-room, when the Lodge is open, without the proper sign or signs [addressing the Chairs], in the Initiatory, or in any other degree in which the Lodge may, at the time, be working. In the Initiatory Degree this does not apply to the O. S. Conductor when he brings in the candidate to be initiated, nor to the Warden when he conducts the candidate to the ante-room, by order of the Noble Grand. Nor does it apply to the officers who are allowed by the degree ritual to enter or retire without addressing the Chairs. The Elected Officers, when admitted in procession for installation do not address the Chairs.

The R. S. of the N. G. does not answer the signs when that officer is in the chair. The R. S., when occupying the chair of the N. G. temporarily, does what the N. G. would do if he were in the chair; not only is he to answer the countersign, when addressed, but he can entertain a motion, put the question, and declare the result.\*

It is complimentary to the presiding officer of a Lodge, when rising to address the Chair, to make the countersign, but it is not obligatory on members to do so.

No signs are to be made in opening or closing in the Initiatory Degree.

### REGALIA.

No brother shall be permitted to sit, speak, or vote in a Subordinate Lodge, unless he shall be clothed with the regalia appropriate to his rank and station in such Lodge.

In a Subordinate Lodge a Past Grand must be clothed with a Past Grand's regalia, and a Third Degree member with Scarlet Degree regalia, etc.

### CHARTER.

A Charter† is deemed to be in the Lodge when it is in the

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\* The R. S. of the N. G., when acting for that officer, cannot give the P. W. of C. T. to members; nor any one officiate for the N. G. at an initiation, except as provided by law.

† A Warrant, confirmed by the Sovereign Grand Lodge of the I. O. O. F., is recognized by law as a Charter.

ante-room. The ante-room, for all working purposes, is the Lodge-room.

### BIBLE.

The Holy Bible is an integral part of Odd Fellowship, and is so regarded by the Sovereign Grand Lodge of the I. O. O. F., and it must be present in every Lodge while open for business.

## VISITING BY CARD OR OTHERWISE.

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A member of a Subordinate Lodge, under the jurisdiction of a different Grand Lodge, wishing to visit a Lodge, shall deliver his card to the O. S. G., who shall admit him into the ante-room, and hand the card to the I. S. G., who presents it to the N. G., by whom it is laid before the Lodge.

If found correct, the N. G. shall appoint a committee of three members to examine the brother. The V. G., N. G., or P. G. in possession of the A. T. P. W., must be one of the committee.

The committee withdraw to the ante-room. The member in possession of the A. T. P. W. secretly examines the brother and ascertains his knowledge of the A. T. P. W. The P. W. to be lettered, and the visiting brother to commence with any part of the word he may think proper.

If the examining brother be satisfied, the visitor shall then be examined by the committee.

First, As to his identity, by causing him to write his name, which shall be compared with his signature on the card. A brother is required to write his name on his card, and it is proper for a Lodge to keep a book in which to register visitors' names.

Second, By examining him upon the work, up to the degree in which the Lodge is opened, and, in case of doubt, he may be examined in the other degrees.

The passwords of the several degrees are to be lettered with the same care as the A. T. P. W., when visiting brethren are under examination by a committee—the visitor in all cases to commence.

When satisfied, the committee shall, after requiring the brother to clothe himself with the regalia of the highest degree in which he has proved himself, conduct him into the Lodge,



if the Lodge is open in that degree or any lower degree (the brother does not work his way in), giving the proper alarm at the door and proceed as follows :

Committee and visiting brother advance to the centre of the room and address the N. G. with the countersign. He replies with the same sign. Turning, the committee and visiting brother address the V. G. with the countersign. He replies with the same sign. Then turning to the N. G., they give the sign of the degree in which the Lodge is open; the N. G. will answer with the proper sign. The visiting brother is then, by one of the committee, introduced, by his name and rank, to the N. G., who shall call up the Lodge and briefly acknowledge the visitor as a brother—when, at the sound of the gavel, the members shall be seated.

If, on examination, the card does not satisfy the requirements of the law, or if the committee shall report the visitor not correct, the card shall be returned to him, and he be refused admission.

If the visiting brother be an Elective Officer, or a Past Officer of a Grand Lodge, the N. G. shall raise the Lodge before the visitor enters the Lodge room (as the door is opened), and, when introduced (after addressing the Chairs), he shall be acknowledged with the Honors of the Order.

The Honors are to be given only when the Lodge is open in the Third Degree.

The Honors are to be given to all Elective and Past Grand Officers, when visiting Subordinate Lodges officially, or when their titles are announced at a visitation.

When a Grand Officer announces himself as such, it is to be presumed that he is on official business.

The Honors should be given on the retiring of an officer entitled to them (after he has addressed the Chairs), and it is not his privilege to decline them.

If the visiting brother shall be introduced by a Grand Representative or other Elective Officer of the Grand Lodge to which the Lodge is subordinate, he shall be received and acknowledged in similar form, with similar ceremonies (as if introduced by a committee), according to his rank and station.

A Subordinate Lodge has not the right to examine a visitor in the Grand Lodge Degree or in any of the Past Official Degrees. The rank of a brother receiving a card shall always be expressed thereon. But a P. G. has the right to wear the regalia designating him as such, although he may not have had the Past Official Degrees, or may not be a member of a Grand Lodge, or if his rank be not expressed on the card.

A visiting brother who has been in the Lodge, and wishes to re-enter, may be admitted with the V. G's P. W. of the evening (if the Lodge is open in the Third Degree), which is given at the inner door. The presentation of his card at the outer door will secure his admission to the ante-room.

## CONFERRING THE INITIATORY DEGREE.

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When a candidate is to be initiated, after he has been elected, and it has been announced to the Noble Grand that he is in waiting, it will be the duty of that officer to appoint a Past Grand or the Vice Grand to act as Outside Conductor, who will retire to the ante or preparation room, receive the candidate, propound to him the questions laid down in the Charge-Book, record the answers received (which must be signed by the candidate and attested by the Outside Conductor), and require of him the *primary obligation* necessary for all persons to take prior to initiation.—(Page 19.)

While this is being done, the Warden, by direction of the Noble Grand, will prepare the Lodge room for the initiation. The officers shall clothe themselves appropriately, and the members shall each be furnished a *mask* or *blind*, not of a ludicrous nature. •

When the Outside Conductor has performed his duty he will report to the Noble Grand.

If the answers are unsatisfactory the Outside Conductor shall receive directions as to further proceedings.

When every thing is ready in the Lodge the Noble Grand will request the outside conductor to retire, prepare, and introduce the candidate. The Noble Grand will then place the Lodge under the charge of the Vice Grand, while he (the Noble Grand) retires behind, or the curtain is dropped before him, in accordance with the work.

During an initiation the Noble Grand shall wear a scarlet robe; the Vice Grand, a blue robe; the Warden and Conductor, each a black robe; and the Scene Supporters, each a white robe; and all of said officers shall wear caps color of their robes. No officer or member shall wear caps or robes, except as hereinafter provided. The Conductor and Scene Supporters shall, during an initiation, bear wands color of their robes; the Supporters of the Noble Grand and Vice Grand shall bear wands color of the robes of the officers they support; and the Warden shall bear a staff.

## THE CHARGE BOOK.

## SPECIAL DIRECTIONS.

Each Lodge must have prepared a convenient book, with its pages ruled and divided into columns, in the left-hand column of which are to be written or printed as many copies of the sub-joined questions as the page will conveniently admit of, and the right-hand column to be left blank, in order that the answers given may be written by the candidate or the Outside Conductor directly opposite the questions to which they belong, after which the person answering is to subscribe his proper name at the bottom of his answers; and the Past Grand or Vice Grand officiating as Outside Conductor is to subscribe his also, in attestation of the signature of the candidate. All this preliminary examination must take place in the ante-room, where pen and ink may be arranged for the purpose. The questions to be propounded are the following:

QUESTIONS.	ANSWERS.
<ol style="list-style-type: none"> <li>1. What is your name?</li> <li>2. Where do you reside?</li> <li>3. What is your occupation?</li> <li>4. How old are you?</li> <li>5. Do you hold membership in, or are you suspended or expelled from any Lodge of this Order?</li> <li>6. Are you, so far as you know, in sound health?</li> <li>7. Do you believe in the existence of a Supreme Intelligent Being, the Creator and Preserver of the Universe?</li> </ol>	<div style="text-align: right;"> <p>[Signature of Candidate.]</p> <p>[Sig. Outside Conductor.]</p> </div> <div> <p>Attest. [Date.]</p> </div>

Should any of the above questions not be answered satisfactorily the Outside Conductor will dismiss the candidate from the room and report to the Lodge. If, however, they be all satisfactorily answered, the Outside Conductor will say to the candidate: "*Are you willing to enter into an obligation to keep secret all that may transpire during your initiation?*" If this be assented to the Outside Conductor will require of the candidate a promise in these words: "*I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation.*"

# FORM OF INITIATION.

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[The Outside Conductor, having completed the examination, shall prepare the candidate by (blindfolding) him, and approach the inner door with the candidate, and give the usual alarm.]

*Inside Guardian.* Who comes there?

*Outside Conductor.* The Outside Conductor, with a stranger who desires to be initiated into the Independent Order of Odd Fellows.

*Inside Guardian.* The Outside Conductor, with a stranger who desires to be initiated into the Independent Order of Odd Fellows.

*Vice Grand.* Admit him.

[The door being opened, and the room partially darkened, the candidate shall be received at the threshold by the Conductor of the Lodge in a *dignified and courteous manner*, and be advanced a few paces into the Lodge room.]

[The Scene Supporters shall accompany the candidate, with the conductor, around the room from the time he is admitted and until the candidate is introduced to the Noble Grand; but at no time shall the Warden accompany the Conductor with the candidate.]

## CONDUCTOR'S CHARGE.

*Conductor.* You are now within a lodge of Odd Fellows. Here the world is shut out—you are separated from its cares and distinctions, its dissensions and its vices. Here Friendship and Love assert their mild dominion, while Faith and Charity combine to bless the mind with peace and soften the heart with sympathy. Those who surround you have all assumed the obligations and endeavor to cherish the sentiments peculiar to Odd Fellowship. But before you can unite with them



you must pass through an initiatory ceremony, which will ultimately lead you to primary truth. Are you willing to proceed?

*Candidate Answers.*

*Conductor.* Be patient, therefore, and firm. Brothers! the stranger now awaits our mystic rites.

*Right Scene Supporter.* Then at once the chains prepare!

*Left Scene Supporter.* They are here! Entwine their links about him! [*Reaching the chains and assisting in placing them. This being done.*] Now! bind him to the stake!

*Conductor.* Hold! Brothers! shall we proceed with these our mystic rites, or shall we mercy show?

*Vice Grand and Brothers.* [*Slowly and in a low tone of voice.*] Mercy! mercy—show!

*Conductor.* Then mercy I will show, but will first a solemn warning give. [*To the Supporters.*] Lead on our friend.

[*Passing slowly around the room.*]

[*A procession may be formed as follows:*

*Conductor.*

SCENE, supported by four brothers, with or without black gowns.

Scene Supporters, with lighted candles.

Two or more brothers, with or without black gowns.

Outside Conductor, escorting candidate.]

[*A gong may be slowly and lightly sounded, a bell be tolled, or an organ be played, while the procession is moving around the room.*]

*Conductor.* Man, in darkness and in chains! How mournful the spectacle! Yet it is but the condition of millions of our race, who are void of wisdom though they know it not. We have a lesson to impart to him—

one of great moment and deep solemnity; a faithful exhibition of the vanity of worldly things--of the instability of wealth and power--of the certain decay of all earthly greatness. [*The scene being reached as arranged, the Scene Supporters stationed at either end of the scene, each holding a lighted candle in his hand, the Outside Conductor begins to take off the . . . . ., the Conductor saying at the same time:*] Be serious, for our lesson is as melancholy as it is truthful. [*The . . . . . being off.*] Behold a representation of the effect of Death! That silent but impressive lecturer--to vice, confusion, but to virtue, peace--is all that remains on earth of one who was born as you were born; who lived as you now live; who for many days enjoyed his possessions, his powers, and his pleasures. But, now alas! nothing is left of him save that sad memorial of man's mortality. The warm heart which throbbed for others' woes, or the cold one which held no sympathy, has mouldered away and joined its kindred dust! Contemplate the scene!

[A solemn dirge may be sung, or be played upon the organ.]

Should it not humble human pride? Should it not awake the soul to a just sense of responsibility to its God--of duty to itself? And in view of this, the common lot of all, should it not enlist the tenderest of human sympathies? My friend, that gloomy monitor is but an emblem of what you are sure to be, and what you may soon become. Seriously meditate the solemn admonition it affords; ponder it well, and see that your own heart fosters not EVIL--the bane of society, the fountain of all wrong, the progenitor of crime, hatred, and violence, whose consequences must continue to afflict mankind until that period to which Hope looks forward with ardent joy, when one law shall bind all nations, tongues, and kindreds of the earth--and that law will be the law of Universal Brotherhood.

*Right Scene Supporter.* I have seen the rose in its beauty spread its leaves to the morning sun. I returned,

and behold! it was dying upon the stalk. Its grace and form were gone; its loveliness was vanished away; its leaves were scattered to the ground, and no one gathered them again. I have seen man in the pride of his strength; his cheeks glowed with beauty; his limbs were full of activity; he walked, he ran, he leaped, he rejoiced in that he was more excellent than the rose. I returned, and behold! life was departed from him, and the breath from out of his nostrils. Death is in the world, and the spoiler is among the works of the Almighty. All that is born must die.

*Left Scene Supporter.* I have seen the leaves fall and lie thick upon the ground; I have heard the wintry blasts sing sad requiems over their decay; and yet spring came, the soft zephyrs played among the branches; they budded forth again; and in the place of death there was life, beauty, and joy.

*Conductor.* [*Again blinds the candidate.*] You may think it strange, my friend, that we thus . . . . . you; its symbolic purpose will in due time be fully explained.

[The candidate is then led to the Warden,\* where, the blind being removed, the Conductor says:]

This, my friend, is our venerable Warden. He has a charge to deliver to you; listen attentively to what he may say. Assist him to rise.

*Warden.* Stand, presumptuous mortal! How old art thou?

*Candidate answers.*

*Warden.* What trade, profession, or calling hast thou?

*Candidate answers.*

*Warden.* Canst thou keep a secret?

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\*The use of a tent, for any purpose, in a Subordinate Lodge, is an innovation inconsistent with our work, and can not be allowed.

*Candidate answers.*

*Warden.* Ah! but wilt thou?

*Candidate answers.*

*Warden.* Be serious, then, while I address you as a man. Listen to the voice of wisdom, speaking from age and experience, and let it sink deep into your heart. These trembling limbs and this wrinkled brow betoken that the weight of years is upon me. I have indeed seen years, and many solemn changes have passed before me. A wise man has said, "I have been young and now am old, yet have I not seen the righteous forsaken, or his seed begging bread." I would impress this upon your mind, and add another maxim, which I pray you also heed and be wise. It is this: that in the practice of Friendship, Love, and Truth will be found the best safeguard against the ills of life. Forget it not! Forget it not!

Brother Conductor, you will now present the stranger to the Vice Grand.

[The candidate is then blindfolded, and the Conductor escorts him to the Vice Grand's chair, and says to him:]

You are now at the chair of our worthy Vice Grand.

[While the candidate is before the Vice Grand the Supporters of that officer shall cross their wands over him, and the Scene Supporters shall cross their wands over the candidate during the same time.]

### VICE GRAND'S CHARGE.

*Vice Grand.* Stranger, having entered within these walls, you are never to make known the secrets of this Order, or make any discovery to any person or persons, upon any pretence or for any purpose. Will you comply with these rules?

*Candidate answers.*

Restore him to light and liberty.

[Before the (blind) is removed, the Lodge-room must be made light again.]

Stranger, it is my duty to administer to you a solemn and binding obligation—one which we have all taken, but which will not conflict with any of those exalted duties you owe to your God, your country, your family, or yourself. With this assurance, are you willing to take such an obligation?

*Candidate answers.*

Place your right hand on your left breast, and repeat after me the following :

[Before the obligation is administered to the candidate, the Vice Grand calls the Lodge up.]

## O B L I G A T I O N .

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I, ———, in the presence of the brothers of the Order now assembled, do solemnly promise that I will never communicate to any one, unless directed to do so by a legal Lodge, the signs, tokens, or grips, the term, traveling, or other passwords belonging to the Independent Order of Odd Fellows. Nor will I expose or lend any of the books or papers relating to the records or secret work of the Order to any person or persons, except to one specially authorized to receive them. That I will never reveal any private business which may be transacted in my presence in this or any other Lodge. I also promise, that I will abide by the laws, rules, and regulations of this Lodge, of the Grand Lodge of the Independent Order of Odd Fellows, of ———, or any other Grand or working Lodge to which I may be attached.



I further promise, that I will never wrong a Subordinate or Grand Lodge to the value of anything. Nor will I take part or share, directly or indirectly, in any illegal distribution of the funds or other property of the Lodge; but will, to the best of my ability, endeavor to prevent the same. Nor will I wrong a brother, or see him wronged, without apprising him of approaching danger, if in my power so to do. Should I be expelled or voluntarily leave the Order, I will consider this promise as binding out of it as in it. To the faithful performance of all which, I pledge my sacred honor.

[The members are seated by the Vice Grand.]

*Vice Grand.* Stranger, you have now entered into a society that is far more important than you may at first imagine. It conforms to law, religion, and sound morality, and does not permit anything contrary to the allegiance we owe to our country, or the duty we owe to ourselves. Let good conduct procure you the esteem of your family and friends; let strict caution guard you against making any improper discoveries to the uninformed; so that, by your example, you may convince the world that good faith and virtue are the peculiar characteristics of a true Odd Fellow; for, according to our laws, we can be Odd Fellows only while we act like honest men.

I will now recommend you to the Noble Grand, who will further instruct you; and I hope your deportment will be such, after your initiation, as to give us no cause to regret that we have accepted you as a brother. Conductor, proceed with our friend to the principal chair, there to be introduced to the Noble Grand.

[The members are called to their feet by the Vice Grand, and the candidate, in charge of the Scene Supporters, and preceded by the Conductor, is led around the room, during which time the Ode is sung. Appropriate music is allowable during an initiation.]

## ODE.

Stranger(s), you've naught to fear,  
For honor's court is here—

Love, peace, and joy ;  
Here in good faith we meet,  
Here friends and brothers greet,  
And in communion sweet  
The hours employ.

Stranger(s), amidst a band  
Of brothers here you stand,  
Firm, tried, and true ;  
Here Friendship's power is shown,  
Here Love and Truth are known,  
And here, before their throne,  
We welcome you.

[Upon the conclusion of the Ode, the Conductor will pass up the centre of the room, and present the candidate in front of the principal chair.]

*Conductor.* Brother Right Supporter, is the Noble Grand engaged?

*Right Supporter.* He is, my brother.

*Conductor.* Business of importance demands his attention. A stranger desires to be introduced to him.

*Right Supporter.* Then he may be disturbed.

[Passing behind the curtain or screen in front of the Noble Grand's chair.]

Noble Grand !

*Noble Grand.* Well, my brother ?

*Right Supporter.* A stranger stands before you.

*Noble Grand.* A stranger stands before me ? How gained that stranger admittance within these walls ?

*Right Supporter.* By the recommendation of worthy brothers, and the permission of the Vice Grand.

*Noble Grand.* Has he taken upon himself that serious, solemn, and binding obligation?

*Right Supporter.* He has, Noble Grand.

*Noble Grand.* Then let him be introduced to me.

[The curtain or screen in front of the Noble Grand is raised or removed. The Noble Grand arises and gives one blow of the gavel, which seats the Lodge. The officers quietly disrobe and the members uncover.]

*Conductor.* Noble Grand, by direction of the Vice Grand, I present to you a stranger for instruction in the mysteries of our Order.

### NOBLE GRAND'S CHARGE.

[The Supporters of the Noble Grand shall cross their wands over that officer when the candidate is in front of him, and until the instruction in the secret work is commenced, when they shall be seated.]

*Noble Grand.* My friend, I welcome you among the fraternity of Odd Fellows, with whose customs, I trust, you will soon become better acquainted. Under our disguise, I have no doubt you took us for *odd fellows* indeed. Learn from this that men are not always to be taken for what they appear. Some may have a rough, unseemly exterior, but a good, true heart within; while others, possessing a captivating person and manners, may be destitute of all genuine principle. I hope you will pardon us the innocent deception, and make a proper application of the moral it is designed to convey.

We will now proceed to instruct you in the mysteries of the Initiatory Degree of this Order. They are,

First, the Entersign,

Second, the Countersign,

Third, the Password of the Initiatory Degree,

Fourth, the Password of the current term, which is



changed each term, and will be given you privately in the course of the evening by the Noble Grand, who alone is authorized to communicate it, or cause it to be communicated to members.

Fifth, the Grip.

[Here instruct in the Entersign, the Countersign, and its Signification, the P. W. of the Initiatory Degree, and the Grip.]



# SECRET WORK

## OF THE

### INITIATORY DEGREE.

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The "ENTERSIGN" consists of one rap, or one pull of the bell if there be one at the outer door, and three raps at the inner door.

The "COUNTERSIGN" has three motions: 1st, with the thumb of the right hand in the palm thereof, place the four fingers perpendicularly across the mouth, the back of the hand outward; 2d, close the last three fingers upon the thumb in the palm of the hand, the index or forefinger being extended, carry it to the outer corner of the right eye, the back of the hand being outward, forming a right angle with the nose; 3d, drop the hand to the ground, open, and palm outward, the thumb to be nearly parallel with the fingers, and the hand about six inches from the body.

EXPLANATION OF THE COUNTERSIGN. The first motion signifies Silence, and reminds that we are bound to keep inviolate the secrets of the Order. The second motion signifies Omniscience, and reminds us that the all-seeing eye of God is continually watching over our actions. The third motion signifies Fraternity, and reminds us that the hand of an Odd Fellow should always be open to a brother.

The PASSWORD is "Fides," to be lettered at all times when used for working purposes, working into a Lodge, or in examination prior to opening. In communicating this word either to the Inside Guardian or to the Warden the brother must give the letters F i, and, if required by the Inside Guardian or Warden, he must give the remainder of the word—d-e-s, lettered as before. The Inside Guardian and Warden must be satisfied.

GRIP, with the first two fingers of the right hand seize and link with the first two fingers of the brother's right hand, with the thumb (your own) touch each of the two fingers (your own), and thus forming the link.

No shaking hands in making the grip.

This Grip has never been broken by any good Old Fellow, and we hope and trust that it never will be by you.

[The Noble Grand shall then say :]

In all Lodges there is an outer and an inner door, and between them what is termed an ante-room. At the outer door there is stationed an officer called the Outside Guardian, and at the inner door an officer called the Inside Guardian.

Wishing to visit a Lodge which is open in the Initiatory Degree, you will announce your presence at the outer door by giving . . . . . or . . . . . of the . . . . if there be one; but any alarm will be attended to.

The Outside Guardian will open the wicket and require from you the password of the current term, which must be given in full. If given correctly you will be admitted to the ante-room. You will then clothe yourself in the regalia appropriate to your rank and station in the Lodge, which for the present will be a plain white collar. Advance to the inner door and give . . . . .

The Inside Guardian will announce to the proper officer (either the Noble Grand or the Vice Grand of the Lodge, as the rules of the Lodge shall have prescribed) that there is an alarm at the door. The Inside Guardian is directed by such officer to inquire the cause, whereupon the Inside Guardian will open the wicket and obtain from you your name, rank, and the number of the Lodge to which you belong.

The Inside Guardian will close the wicket and inform the proper officer, who, if he is satisfied, will direct the Inside Guardian to admit you, if correct. The Inside Guardian re-opens the wicket, and you must give him the password of the Initiatory Degree. If correct the Inside Guardian will admit you, when you will advance to the center of the room and address the Noble Grand with the countersign, who will acknowledge you as a brother by giving the same countersign. You will then turn and address the Vice Grand with the countersign, who will acknowledge you as a brother with the same countersign. You will then be seated.

Wishing to leave the Lodge before it is closed, you will make the same countersign to the Noble Grand only, which will be answered by him.

If you are visiting your own Lodge, when it is open in the Initiatory Degree, and are without either the password of the current term or the password of this degree, the proper officer of the Lodge (the Noble Grand), being so informed, asks the Secretary as to your standing in the Lodge. If the Secretary reports favorably directions will be given to admit you. But if the report is unfavorable you are so informed by the Outside Guardian, and you cannot be admitted.

Without these signs you cannot gain admittance into this or any other Lodge of the Independent Order of Odd Fellows. Be observant, therefore, that you may acquire them, and be careful that you do not improperly reveal them. Remember, also, that you have given us your pledge of honor—a pledge which is the most binding of any that can be given or received. We feel confident that you will keep it inviolate. You have been admitted by certain forms of initiation, in which there is deep significance. You were (blindfolded) to represent to you the darkness and doubt through which man gropes his way to a knowledge of himself, his duty, and his destiny; a darkness not only of reason, but of the moral nature; and you were bound with chains, to illustrate that slavery of soul to sense, that subjection to things outward and perishable, into which man is brought by his own passions. You were then led to a scene where an emblem of mortality was exhibited to represent to you the end of this servitude; to remind you of the insignificant and perishable nature of all those outward objects that so often excite men's passionate ambition. After this representation, intended to reach your conscience and touch your heart, you have been restored to light and liberty. One of these acts is emblematical of that liberty which the virtuous enjoy when conscious of being disenthralled from sensuality and passion; the other is emblematical of the light of that Truth which reveals to us Love as the grand remedy for all social evils—as it is, indeed, the foundation of all good toward God or man. In this light we trust you will ever walk; this liberty we hope you will ever maintain. It will be our duty—it is one of the great ends of our institution—to aid you in so doing. We claim the privilege, therefore, of watching over your conduct, not only in the Lodge-room, but in your intercourse with the world at large.

The Conductor will introduce the candidate to the Acting Past Grand.

[The Noble Grand will disrobe on concluding his charge.]

*Conductor.* Worthy Past Grand, by direction of the Noble Grand, I present to you this candidate for further instruction.

### PAST GRAND'S CHARGE.

MY FRIEND,—You are now initiated into, and made acquainted with the organization and work of a Lodge of the Independent Order of Odd Fellows, and are recognized as a member.

The institution of Odd Fellowship is progressive in its character. You have passed its threshold, and, after a reasonable probation, may advance step by step, through all its gradations, until you shall have fully attained a knowledge of its intrinsic excellences—its adaptation for the promotion of good-will among men, and its fitness as a minister to the trials and adversities which are inseparable from human life.

We have at this time a few general lessons to inculcate, which, in addition to those you have received in your progress to this chair, will serve to give you proper views as to the character and true objects of Odd Fellowship.

Odd Fellowship is founded upon that eternal principle which, recognizing man as a constituent of one universal brotherhood, teaches him that, as he came from the hands of a common parent, he is bound to cherish and to protect his fellow-man. It thus presents a broad platform, upon which mankind may unite in offices of human benefaction. Under its comprehensive influences, all the nations of the earth may concentrate their energies for the good of the common race. Based upon certain truths, which are alike axioms among all nations, tongues, and creeds, its sacred tolerance presents a nucleus which, by its gentle influence, gathers within its orbit antagonist natures, controls the elements of discord, stills the storm and soothes the spirit of passion, and directs in harmony man's united efforts to fraternize the world.



This is the great first principle of our fellowship, which we denominate *Fraternity*—a universal fraternity in the family of man. Our forefathers have wisely made this principle the corner-stone of Odd Fellowship. Upon its solid basis the whole superstructure has securely rested, and, as we believe, is destined immovably to repose until time shall be no more. From this principle we learn to regard the GREAT AUTHOR of our existence as our FATHER, “in whom alone we live, and move, and have our being;” to recognize each other as alike the offspring of the same parent—as the masterpiece of His handiwork; and designed, as such, to reflect, in our nature and relations, the image of Him after whose likeness man was formed. We are, therefore, brothers, and in all our intercourse we illustrate the truthfulness of this profession, by reciprocal relief and kindly offices to one another in the day of trial.

With the divisions and classifications of human society our Order holds no fellowship. While it inculcates a veneration for religion, and subordination to civil government and its laws, it studiously avoids all affinity with systems of faith or sects, whether religious or political. In becoming an Odd Fellow, no sacrifice of your opinions, no change of your relations to the State, no loosening of the obligations which, as a good citizen, you owe to the laws and institutions under which you live, is required. On the contrary, learn now and forever, that you cannot become an Odd Fellow in spirit and truth, unless you are grateful to your CREATOR, faithful to your country, and fraternal to your fellow-man. Within the walls of a Lodge-room we meet for mutual counsel, the relief of distress, and the elevation of human character. With pure hearts and clean hands must we come to such offices. Strife and discord, party and sect, which create heart-burnings and divisions among men, are banished by our laws without this council; and if perchance some thoughtless brother should so far wander from this injunction as to permit

evil influences to control his actions, he must atone to the offended law. We war against vice in all its forms; FRIENDSHIP toward man prompts the contest—the gentle influences of LOVE supply the weapons—TRUTH consecrates the effort and leads to victory.

Such, my friend, are among the first principles of Odd Fellowship: its objects you will more clearly understand as you advance in the Order.

If you have become initiated into this institution from the influence of a too common error, namely: that Odd Fellowship is a mere beneficial society, having for its single purpose the relief of its members in the struggles incident to human life—if you have united yourself with this great brotherhood from the promptings of idle curiosity, be at once undeceived. Mutual relief, it is true, is a leading office in our affiliation. “To visit the sick, relieve the distressed, to bury the dead, and educate the orphan,” is the command of our laws, and an imperative duty which Odd Fellowship enjoins; but these, although its frequent and almost daily ministrations, are but a tithe of the intrinsic virtues of our beloved Order. We seek to improve and elevate the character of man; to imbue him with proper conceptions of his capabilities for good; to enlighten his mind; to enlarge the sphere of his affections; in a word, our aim is to lead man to the cultivation of the true, fraternal relation designed by the GREAT AUTHOR of his being.

Brother, for by that endearing name you are now privileged to be hailed, I greet you as an initiated Odd Fellow of the Independent Order, and welcome you as a member of ——— Lodge, No. —, under the jurisdiction of the Grand Lodge of ———. May you ever be animated by the pure principles of Odd Fellowship, and may your life and conduct afford no reproach to the new character which you have this night voluntarily assumed.

*Noble Grand.* [*Addressing the Conductor.*] Conduct the brother to the Secretary, where he will sign the Constitution.

[After this the candidate is led by the Conductor to the left side of the Noble Grand's chair, and is by him privately instructed in the password of the term.]

[He is then given in charge of the Warden, with whom he will retire to the ante-room, without giving the countersign, and be clothed with a white collar, the proper regalia of an initiatory member.]

[The Warden will then enter and await the candidate, who will work his way in, by giving the alarm and the password of the Initiatory Degree.]

[On arriving at the centre of the room he will, with the Warden, address the Noble Grand with the countersign, who will answer with the same sign; turning to the Vice Grand, he will address him with the countersign, who will also answer with the same sign.]

[The Warden will then lead him to the chair of the Noble Grand, who will greet him as a brother.]

*Noble Grand.* Brother, I congratulate you upon having worked your way into a Lodge of our Order. I will now proceed to give you further instructions.

[Instructs in the Sign of Distress, its Answer, and the Words that accompany it.]

[The Sign of Recognition, its Answer, and the Words that accompany it.]

## CONTINUATION OF THE SECRET WORK OF THE INITIATORY DEGREE.

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THE SIGN OF DISTRESS.—Place the open right hand, palm downwards, on the top of the head, raise the hand upwards about nine inches, drop the hand to the head; this do three times, the hand after being placed on the head is to be raised and replaced on the head three times, then drop the hand to the side.



ANSWER.—Extend the hands at arm's length off from the sides and at right angles to the body, palms outward, pause a moment and drop the hands to the side; this is not repeated.

Explanation: The Sign of Distress gives information to a brother at a distance that a brother [this word is constantly in dispute, some contending it should be member.—PUB.] of the Order is in want of assistance. The answer is given by a brother who shall observe and recognize the sign, and denotes a readiness to give the requisite assistance. When this sign cannot be observed the brother in distress may use the words, "GIVE EAR, O YE HEAVENS," which must be pronounced in full, and not the initials thereof.

THE SIGN OF RECOGNITION.—1st. When a brother shall desire to be recognized as an Odd Fellow by a member of the Order he shall grasp with his right hand the lapel of his coat, the hand being placed over the right nipple, the thumb extended upwards. Secondly, an Odd Fellow observing this sign shall recognize and answer the same by taking hold of the right lapel of his coat with his left hand, the same being also placed over the right nipple, thumb concealed beneath the coat. Thirdly, when the brother who makes the sign shall observe the answer he shall advance toward the person making such answer and extend to him his right hand, which the person making the answer, if he be an Odd Fellow, shall accept and shake with his right hand, and at the same time shall ask, "Are you looking for me?" when the other shall respond, "For you."

If either of the brothers shall be at the time without a coat, he shall place his hand on his person in the same position, the challenging brother with fingers turned under, and the brother answering with his thumb concealed in the palm of his hand.

[The use of the gavel, stating that one blow (giving it) calls the Lodge to order, or seats it when standing; that three blows (giving them) calls up the Lodge.]

[The candidate is made to face the Vice Grand.]

*Noble Grand.* Officers and Brothers, I now introduce to you Brother ———, and commend him to your friendship and protection.

[Declares a recess here for introducing the candidate.]

# FLOOR WORK

OF THE

## INITIATORY DEGREE.

### BEAUTIFIED AND IMPROVED.

[As now in use in Several States.]

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[NOTE.—This beautified and improved FLOOR WORK is given as nearly perfect and plain as it is possible to do in print. It remains with the officers of the Lodge who give the Initiatory Degree to present it to the Lodge, and especially to the candidate himself, in as dignified a manner as possible. Particular attention is called to the fact that there are many little hidden points (which it is impossible to fully explain) which the various officers can *work up* to a point that is indeed “beautiful;” so we say, *study on them well*—let your officers meet and practice upon them, when you will fully realize what a magnificent spectacle this is when *properly produced*. It will cause a new life to the Lodge, and those who have been members for years will be surprised beyond measure. TRY IT. Some may say that it is not in accordance with the Ritual, it is an extra touch, etc., etc. In answer to the few questions which arise we will say: IT IS in accord with the Ritual, and in no way swerves from it—not in the least. It is the bringing out of what lies hidden and unexplained in the Ritual, and is precisely what was intended by the framers of that work. It is beautifying it, and will introduce a desire on the part of the officers to do the work as nearly perfect as they can, thus causing them to take and feel an interest in their Lodge which they had not before felt.—PUBLISHERS.]

When all is in readiness, viz., the business of the Lodge has been dispatched up to that point where the Initiation is in order, and *the Lodge is still in the Third Degree* (and the candidate is known to be in waiting), then

1st. Let the presiding N. G. call the Lodge to order.

2d. The N. G. will then direct all the officers to vacate their respective chairs, for use by the "Officers of Initiation" (excepting only the Recording and Permanent Secretary and Treasurer, who will remain in their official chairs)—even though it be the same officers who are to conduct the Initiation.

3d. The N. G. will then invite the N. G. who is to conduct the Initiation to occupy the chair of the N. G.

4th. The N. G. on taking possession of the gavel will *not* then seat himself, but remain standing in front of his chair, and will

5th. Call the Lodge to order.

6th. Will say: The Officers of Initiation will take their respective places. ["By-places" is meant; will each walk up to, face about, and remain standing in front of their respective chairs, the N. G. still standing during this part. It is to be remembered that in this the other members will take no part whatever, but will quietly remain in their seats.]

7th. The N. G. will give one rap of the gavel, and at its sound let all the officers seat themselves promptly and *all together*.

8th. The Warden is then instructed to retire and ascertain if there are any candidates in waiting (and in regular form).

9th. The Warden now having reported, the N. G. will close the Lodge in the Third, and open in the Initiatory Degree.

10th. The N. G. here appoints some Past Grand to act as Outside Conductor (and not the sitting Past Grand—he will have his own duties to attend to, and should not be disturbed).

11th. The Warden is now supposed to have reported, after which the N. G. will instruct the Outside Conductor as follows (who, on being thus spoken to, will instantly rise and receive his charge):

"The Outside Conductor will retire to the ante-room, propound the usual questions, as laid down in the

Charge Book, to the candidate, and if satisfactorily answered administer the primary obligation."

The O. C. will take his leave of the room in *due form*.

While the O. C. is out the N. G. will designate some Past Grand to occupy the chair of the N. G. during the absence of the Officers of Initiation. The Vice Grand will do likewise for his chair.

12th. When the O. C. has reported the N. G. will give TWO (2) sharp raps of the gavel, which will call to their feet the "Officers of Initiation" ONLY (the other members retaining their seats), the N. G. rising in his seat as he raps, thus allowing all the officers to rise together. [Practice on this; you will find it worth your while.] For an instant only all will remain still, the N. G. making the first move, the Vice Grand instantly following, down from their stations towards the CENTER of the room. As the N. G. passes down the Warden and Conductor will follow in his rear in double column from their chairs, and about four (4) feet in rear of N. G. As the Vice Grand leaves his station the two Scene Supporters will follow in same manner. The Right and Left Supporters to the N. G. will also fall into line behind the Warden and Conductor, respectively, while the Right and Left Supporters to the Vice Grand do likewise behind the two Scene Supporters (all in double column). Immediately behind these the six (6) Pall Bearers will fall into line (double), and all moving at a steady and uniform gait, with promptness and well measured time. [A slow march on the organ here gives a fine effect, and aids the officers to be in perfect time.] The sitting (or acting) Past Grand, having but a few steps to gain his position in the first line, will measure his time to be at his post in harmony, and before the Warden can arrive there. This will prevent clashing, such as walking around each other, but all must be in harmony, be precise, and follow to their respective stations in the center of the floor, as shown in the diagram.

The first division or line should form on the front edge



of mat, the rear line on back edge of mat; this will give ample room for turning. All will fall into line in the following positions:

1st Div.	<u>8</u>	<u>6</u>	<u>4</u>	<u>2</u>	<u>1</u>	<u>3</u>	<u>5</u>	<u>7</u>	<u>9</u>
2d Div.	<u>8</u>	<u>6</u>	<u>4</u>	<u>2</u>		<u>1</u>	<u>3</u>	<u>5</u>	<u>7</u>

All even numbers on one side of the room, the odd on the reverse.

[You will note that no one will be standing behind the N. G.; the reason will show itself in the march to follow.]

This is indeed a beautiful piece of work when nicely performed. One who has never witnessed it cannot realize how greatly this part of the work will add to the effectiveness of the members.

At a given signal from the N. G. *all* will salute the temporary or acting N. G. (who has been previously appointed, and will take his seat as such the moment it is vacated by the N. G.) Both divisions will right-about face together.

[N. B.—Do not make the blunder of saluting the V. G. while *retiring* in the “*Initiatory*” Degree, as this has been discarded.—See Sovereign Grand Lodge proceedings.]

The N. G. will first step from his position in line (through the place left vacant in rear line), moving slowly towards and through the inside door (by music if possible). Let each follow in regular order as numbered in the diagram, the N. G. being No. 1, then No. 2 (the Past Grand), then in succession Nos. 3, 4, 5, 6, 7, 8, and 9 of FIRST LINE, all moving toward the center and passing down through the opening in rear line, following the N. G. in *single* file. When No. 9 of first line has passed through let No. 1 of second or rear line fall in immediately behind, and so on following Nos. 2, 3, 4, 5, 6, 7, and 8. By this time all are moving. The entire procession will pass completely from the room, the Inside Guardian closing the door behind them.

13th. The officers will then clothe themselves in their Initiatory Regalia in the ante-room.

14th. During their absence hoodwinks will be passed around to the members. [The candidate must not witness the dressing in the ante-room.]

15th. When all is ready, the officers being fully clothed in their respective regalias, they must form in single line (in ante-room), in the same position as when they retired, the N. G. being against the door, in the following order :

## PROCESSION OF OFFICERS

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INTO THE LODGE-ROOM ON TAKING THE CHAIRS  
FOR INITIATION.

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### FIRST DIVISION.

- 1—N. G.
- 2—A. P. G.
- 3—V. G.
- 4—Warden.
- 5—Con.
- 6—R. S. N. G.
- 7—L. S. N. G.
- 8—L. S. V. G.
- 9—R. S. V. G.

### SECOND DIVISION.

- 1—R. S. S.
- 2—L. S. S.
- 3—P. B.
- 4—P. B.
- 5—P. B.
- 6—P. B.
- 7—P. B.
- 8—P. B.



The officers will enter the Lodge-room in single file, in the above order. On reaching the center of the room they will take position on the floor as follows:

1st Div.	<u>8</u>	<u>6</u>	<u>4</u>	<u>2</u>	<u>1</u>	<u>3</u>	<u>5</u>	<u>7</u>	<u>9</u>
2d Div.	<u>8</u>	<u>6</u>	<u>4</u>	<u>2</u>		<u>1</u>	<u>3</u>	<u>5</u>	<u>7</u>

16th. The N. G. will do the announcing for all. On giving the alarm at the inner door and the wicket being opened, the Inside Guardian will say in a loud voice, "Who comes there?" the N. G. will immediately reply "The Officers of Initiation." The Inside Guardian will announce the same to the presiding officer who will direct the Inside Guardian to "admit them."

17th. The Inside Guardian will open wide the door, and as the N. G. (leading) crosses the threshold to the Lodge-room the presiding officer will call up the Lodge (three raps) which will remain standing until they are seated by the N. G. The music will immediately start (a march) and will continue until all the officers are in their positions in the centre of the room, as per the diagram.

18th. At a signal from the N. G. all will salute the N. G. chair, then all turn together promptly to the Vice Grand, saluting that officer; will again turn clear around, and as the N. G. steps forth to proceed to his chair all will turn and face each other and pass to their respective chairs in the same form as when first taking their places in the room, viz: in double columns, excepting the N. G., Vice Grand, and Past Grand, those in the first line finishing; or passing from their positions first, followed by the second line in order named before.

19th. The officers on gaining their chairs will face about and *remain standing* in front of them.

20th. When all are in such position the N. G. will seat the Lodge and officers in regular form—i. e. one rap.

21st. The N. G. will then send the Outside Conductor out to the ante-room instructing him to "prepare and introduce the candidate," retiring in form.

22nd. During the absence of the O. C. the N. G. will instruct the Vice Grand to "take charge of the Lodge-room."

The room will be darkened as is usual.

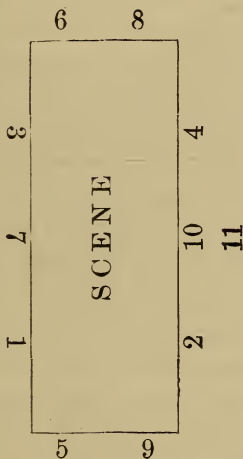
23rd. As the O. C. gives the regular alarm the Conductor will pass quietly but quickly from his seat, meet and receive the candidate from the O. C. at the threshold of the door—music starting as the door opens. The Conductor will escort the candidate to the usual place, i. e. about four feet in front of the Scene Supporters; he will then march about six feet in front of the candidate and facing him deliver his (the Conductor's) charge. The Scene Supporters will deliver their first charges and when the Conductor has finished again by saying "Lead on our friend" the C. will march slowly three-quarters of the way around the room followed *only* by the Outside Conductor and candidate who has stepped up to and taken the candidate in charge.

The two Scene Supporters quietly passing to the corner of the room where the Pall Bearers are forming into line with the *Scene* and take their places in said line as below described.

24th. The Conductor during this short march will deliver his address as he walks, i. e., "man in darkness," etc., timing his words that he may reach the Past Grand as he says the word "greatness;" he will walk at right angles to the centre of the room facing the Past Grand—the Outside Conductor in following will stop short at the Past Grand's chair and face the candidate about to the Conductor, who will then say, "Be serious for our lesson is as melancholy as it is truthful."

25th. The Conductor will then pass toward the angle of the door, the candidate remaining in position at the P. G. chair with the Outside Conductor behind him—candidate still blindfolded.

26th. As the Conductor reaches the angle of the room where the door is, the SCENE procession being all in readiness, it will fall in behind the Conductor in the following order: Conductor, the 2 Scene Supporters with torches lighting the way, Scene carried by 4 brothers, followed by the remaining 2 brothers or Pall Bearers. As the procession starts the O. C. will raise the blind of the candidate (the R. S. to N. G. slowly tolling the gong). The procession will pass around the room, passing by and in front of candidate. (Music, a dirge.) As the last of them pass, the O. C. will put down the hoodwink, and taking the candidate in charge, fall into line immediately behind the procession, which will continue on around the room to the N. G's. chair, when they will pass down the center of the room to the middle of the floor, the Scene stopping at the mat and lengthwise with the room. The entire procession will form itself in the following positions around the Scene:



No. 1 being No. 3 Pall Bearer; No. 2 is No. 4 P. B.; No. 3 is No. 5 P. B.; No. 4 is No. 6 P. B.; No. 5 is No. 8. P. B.; No. 6 is No. 7 P. B.; No. 7, the Conductor; No. 8, Right Scene Supporter; No. 9, Left Scene Supporter; No. 10, the candidate; and No. 11, the Outside Conductor.

This is a most beautiful position, and a little practice will produce impressive effects.

27th. The Conductor will give the signal when all is in readiness, and No. 11 will then raise the blind of the candidate and give his charge in a forcible and expressive manner. As he concludes the Scene Supporters will pass their torches to the *extra* Pall Bearers at their sides before commencing their charge. Their hands being free, they will have an opportunity to add impressiveness to their remarks. At the last word of the L. S. S. the O. C. (No. 11) will again blind the candidate, and as the Conductor is making his last remarks, to wit, "you may think it strange," etc., No. 11 will half turn the candidate to the right (facing N. G.) and step back a pace. The L. S. S. will advance by the corner and take the candidate by the right arm and advance. As they come opposite the R. S. S. he will take the left arm of candidate; then continue to the Conductor's chair, turn to the left, and follow the Conductor, who by this time has advanced to the Warden's chair, going around the room to the left. This procession consists only of the Conductor (in the lead) followed by the two S. S. with candidate. This, you notice, clears the floor, and enables the Pall Bearers to remove the Scene. The procession will continue to the Vice Grand's chair, coming up the center of the room to the mat, the Conductor little to the left and in front of the R. S. S. The Outside Conductor will remove the blind. The Conductor will introduce the candidate to the Warden. When concluded, the candidate will again be blindfolded and the same procession will march to the left around the room to the N. G.'s. chair, thence down the center of the room to the Vice Grand. The S. S. will step to their chairs, take their staffs of office, step back to their places beside the candidate, crossing the staffs over the head of candidate. The Conductor will now introduce the candidate to the Vice Grand, and the Outside Conductor (who has taken up his position behind the candi-



date) will at the *proper* time take off the hoodwink. (At the conclusion of the V. G's. charge the room is of *course* fully light.) As the procession again starts (to the left) the "Initiation Ode" is sung, going completely around the room twice to the Vice Grand's chair, and up the center of the room to a point equally distant from mat and N. G's. chair. As the procession leaves the Vice Grand's chair the 2 Supporters to the N. G. will step out and take positions on the outer corner of their platform. The Conductor will address the R. S. to the N. G., who will "pass behind" the canopy ere addressing the N. G.

28th. As the Conductor addresses the N. G. that officer will at once rise from the chair, but will not commence his charge until the Conductor, Warden, and 2 Scene Supporters have passed from view of the candidate to leave the room for disrobing.

29th. When the Conductor has concluded his introduction he will step up to and quietly assist the venerable Warden down the hall, followed by the 2 Scene Supporters. The N. G. will then begin his charge. Estimated length of time to be consumed by the N. G. in the delivery of his charge.....

—to, admitted to the ante-room.....7 minutes.

“ No. of Lodge to which you belong...8 “

“ You will then be seated.....9 “

“ You can not be admitted.....10 “

“ You will keep inviolate..... 11 “

“ Mortality was represented.....12 “

“ Reveals to us Love, etc.....13 “

“ The Conductor will introduce the can-

didate to the A. P. G., 13 min. and 50 sec.

[NOTE.—The N. G. will instruct the Warden and Conductor to illustrate both the Grip and Sign of Recognition at their proper times in the charges.]

Estimated time for Past Grand's charge, 9½ minutes.

# FIRST DEGREE.

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## INSTRUCTIONS FOR DEGREE LODGES.

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Each State, District, or Territorial Grand Lodge (and Subordinate Lodges where there is no Grand Lodge) shall cause the several degrees to be conferred on the members who are entitled to receive them in the following manner :

In all cases where Subordinate Lodges do not themselves confer the degrees, the applicant for a degree shall produce to the appropriate Degree Lodge, or to the appropriate Degree Committee, or to the appropriate officer or body, by whatever other name designated, a certificate signed by the Noble Grand and Secretary of his Lodge, and attested by its seal, stating that he has duly applied for such degree, and has been authorized by a ballot of the brethren of his Lodge to receive it. Whereupon the degree shall be conferred upon him agreeably to the forms herein prescribed.

In a regularly constituted Degree Lodge, the titles of the officers shall be Degree Master (who occupies the principal chair), Deputy Degree Master (who occupies the chair of the Vice Grand), First, Second, Third, and Fourth Assistant Degree Masters, whose stations are to the right and left of the Degree Master and the Deputy Degree Master respectively ; Past Grand, Warden, Conductor, Secretary, Treasurer, Outside Guardian, and Inside Guardian, whose positions are the same as in the Subordinate Lodge.

Where the title of Noble Grand or Vice Grand is used in a Subordinate Lodge , that of Degree Master or Deputy Degree Master is to be substituted in a Degree Lodge.

A Degree Lodge shall also have such other officers as the degrees may require.

In all other respects a Degree Lodge may do anything which a Subordinate Lodge may do when working in the degrees, for the purpose of conferring them in a proper manner.

No officer or member can enter or leave a Degree Lodge, when the Lodge is open and working as such, without addressing the presiding officer, except as provided for in the written work, and when the officers elect are brought into the Lodge to be installed.



## OPENING FOR REGULARLY CHARTERED DEGREE LODGES.

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[At the time appointed for opening a Degree Lodge in the degrees, the proper officer shall take the chair, and, after calling to order, with one rap, will proceed to open the Lodge as follows:]

[A Degree Lodge cannot be considered legally opened, unless the following form is used:]

*Degree Master.* Officers and Brothers, we are about to open the Lodge in the Third Degree for the transaction of business. If any one present is not qualified to sit with us in this degree, he will please retire.

*Degree Master.* The Inside Guardian will close the door, and the brethren will please clothe themselves in appropriate regalia. No one will be admitted during the opening ceremony

*Inside Guardian* Degree Master, the door is secured.

*Degree Master.* Warden, examine the brothers in the Lodge-room in the password of the Third Degree, and in the password of the current term.

[It is not required of the Warden, or either of the Guardians, to respond to brothers by giving any portion of the passwords.]

*Warden.* Degree Master, I have examined the brothers, and find them all correct and duly qualified to sit with us in this degree.

*Degree Master.* Deputy Degree Master, what is your duty in the Lodge?

*Deputy Degree Master* To assist you, according to my office, in any work which may lawfully come before the Lodge, and to aid you in preserving order.

*Degree Master* Secretary, what is your duty?

*Secretary.* To keep accurate minutes of the proceedings of this Lodge, to receive all moneys due the Lodge, and to pay the same to the Treasurer.

*Degree Master.* [*Rising.*] Officers and Brothers, we have met for the purpose of transacting business in the degrees, in which I trust I shall receive your fraternal assistance and cordial co-operation. The interest of the Degree Lodge depends greatly upon the prompt attendance, strict attention, and gentlemanly deportment of the members. It is your duty to remain until the work for which we have assembled shall have been completed, and to aid me with your presence and support. It is my duty to preserve order, and to see that our work conforms to the laws and regulations of the Sovereign Grand Lodge of the Independent Order of Odd Fellows; but I feel confident that I shall not be under the necessity of exercising any restraining authority on the present occasion. Brothers [*giving three raps*], rise and advance the sign of the Third Degree. Warden, declare the Lodge opened.

*Warden.* By direction of the Degree Master I declare this Lodge duly opened in the Third Degree, for the transaction of such business as may be lawfully brought before it.

*Degree Master.* Officers and Brothers, so be it.

*The Brothers respond:* So be it.

[Members to be seated.]

[When it is necessary to close the Degree Lodge in any of the degrees, with the intention of opening in another degree, it shall be done as follows.]

*Degree Master.* Brothers [*calling the Lodge up*], we are about to close the Lodge in the ..... Degree, to be opened in the ..... Degree, for the purpose of conferring the same.

*Degree Master.* Warden, declare the Lodge closed accordingly.

*Warden.* By direction of the Degree Master I declare the Lodge closed in the ..... Degree to open in the ..... Degree.

*Degree Master.* Officers and Brothers, so be it.

*The Brothers respond:* So be it.

[The members to be seated.]

[Should it become necessary to open the Degree Lodge in any other Degree during the meeting it shall be done as follows:]

*Degree Master.* Brothers, we are about to open the Lodge in the ..... Degree. The Warden will examine in the password of the degree.

*Warden.* Degree Master, I have examined the brothers and find them correct.

*Degree Master.* The brethren will rise [*giving three raps*] and advance the sign of the ..... Degree. Warden, declare the Lodge open in this degree.

*Warden.* By direction of the Degree Master I proclaim this Lodge open in the ..... Degree.

*Degree Master.* Officers and Brothers, so be it.

*The Brothers respond:* So be it.

[Members to be seated.]

## CLOSING REGULARLY CHARTERED DEGREE LODGES.

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*Degree Master.* Brothers, having concluded our business for the evening, you will please rise [*giving three raps*] while we proceed to close this Degree Lodge. We

thank you for your presence, and invite you to attend at our future meetings. You will now advance the sign of the Third Degree. Warden, proclaim this Degree Lodge duly closed.

*Warden.* By direction of the Degree Master I proclaim this Degree Lodge duly closed.

[Degree Master gives one rap.]

## FIRST DEGREE, OR THE DEGREE OF FRIENDSHIP.

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### PART I.

[In conferring this degree the following shall be observed:]

[The Noble Grand will appoint an Outside Conductor and direct him to retire to the ante-room, receive and introduce the candidate without ..... him.]

[When the Outside Conductor retires he shall address the chair.]

[The Outside Conductor will approach the inside door with the candidate and give the alarm.]

*Inside Guardian.* Noble Grand, there is an alarm at the door.

*Noble Grand.* Attend to the alarm.

*Inside Guardian.* [Opening the wicket.] Who comes there?

*Outside Conductor.* A brother who, having been initiated, now seeks to obtain the mysteries of the First Degree of Odd Fellowship.

*Inside Guardian.* [Closing the wicket.] Noble Grand, a brother, having been initiated, now seeks to obtain the mysteries of the First Degree of Odd Fellowship.

*Noble Grand.* Why does he seek to obtain these mysteries?

*Inside Guardian* [Opening the wicket.] Why does he seek to obtain these mysteries?

*Outside Conductor.* Because he wishes to be more fraternal.

*Inside Guardian.* [Closing the wicket.] Because he wishes to be more fraternal.

*Noble Grand.* Admit him, then, in friendship, which is the bond of fraternity.

[Being admitted, the Outside Conductor will proceed with the candidate to the chair of the Noble Grand and introduce him as follows:]

*Outside Conductor.* Noble Grand, I present to you — — —, a worthy brother, who, having been duly elected, seeks to obtain the mysteries of this degree.

*Noble Grand.* [Rising.] Brother, in presenting yourself for advancement in our Order, it becomes my duty to remind you of the importance of the step you propose to take, and to caution you against making engagements that you may be unwilling to fulfill; or, for the gratification of idle curiosity, taking upon yourself obligations which may hereafter prove burdensome. It will be necessary before you receive this degree for you to take a solemn obligation, pledging yourself not to disclose any of its mysteries to persons whom you do not know to be lawfully in possession of them, and binding yourself to the performance of the duties prescribed in this degree, so far as it may be in your power to perform them. Have you duly considered the subject, and are you now prepared to advance?

[If the candidate replies in the affirmative, the Noble Grand continues:]

Then place yourself in the attitude in which you were initiated into this Order, and repeat after me :

[Calls the Lodge up.]



## O. B. N.

I, ———, in the presence of the covenanted brothers of the Degree of Friendship here assembled, do solemnly promise that I will never improperly divulge the secrets of the degree about to be intrusted to my keeping; and I hereby pledge myself to help and support my afflicted and persecuted brother, and warn him of approaching danger, whether it be from his own imprudence, or from the evil designs of others, or from some accidental cause. I will point out his advantage and interest, where they do not conflict with the rights of others, if it should be in my power so to do. I will protect his property, assist his family, defend his character, and save his life and limbs, should opportunity offer. To the faithful performance of all which I pledge my sacred honor.

[The Lodge to be seated.]

*Noble Grand.* [To the candidate.] Are you willing to submit to the ordeal by which you may become a brother of this degree?

*Candidate answers.*

*Noble Grand.* [To the Outside Conductor.] Let the brother be taken to the ante-room, that he may re-enter and take his next step in fraternity.

[The Outside Conductor, without addressing the chair, will retire with the candidate to the ante-room.]

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 PART II.

[The Outside Conductor will ..... the candidate and conduct him to the inside door, where the Outside Conductor will give the alarm.]

*Inside Guardian.* Noble Grand, there is an alarm at the door.

*Noble Grand.* Attend to the alarm.



*Inside Guardian.* [*Opening the wicket.*] Who comes here?

*Outside Conductor.* A brother who is ready to receive the mysteries of this degree.

*Inside Guardian.* [*Closing the wicket.*] Noble Grand, a brother is ready to receive the mysteries of this degree.

*Noble Grand.* What is his name?

*Inside Guardian.* [*Opening the wicket.*] What is his name?

*Outside Conductor.* David, the son of Jesse.

*Inside Guardian.* [*Closing the wicket.*] David, the son of Jesse.

*Noble Grand.* Why comes he here?

*Inside Guardian.* [*Opening the wicket.*] Why comes he here?

*Outside Conductor.* To visit Saul, King of Israel.

*Inside Guardian.* [*Closing the wicket.*] To visit Saul, King of Israel.

*Noble Grand.* Admit him to the presence of the King.

[Calls up the Lodge.]

[The Outside Conductor enters with the candidate, and conducts him to the middle of the room, facing the Noble Grand. After a pause he exclaims *reverently* :]

*Outside Conductor.* Hail to the King!

*Noble Grand.* [*As King.*] Welcome, son of Jesse! Thou hast smitten mine enemies and brought me the spoils of victory.

[The whole Lodge, standing, led by the Warden, cry out:]

*The Lodge.* Saul has slain his thousands, and David his tens of thousands.

*Noble Grand.* [*As King.*] This is treason to the King! Ho! my guards! I will smite him with the sword!

[Here a sword or some heavy substance is thrown down by the side of the candidate.]

[The Lodge is led by the Warden, crying out:]

*The Lodge.* Fly!—Away!—He will kill thee! Away! away!

[The Outside Conductor hurries the candidate entirely around the Lodge-room; then walking slowly, he is met near the Vice Grand's chair by the Inside Conductor, who represents Jonathan.]

*Inside Conductor.* [As Jonathan, laying his hand upon the shoulder of the candidate.] David, I am thy friend; my father seeketh to kill thee; now, therefore, take heed and abide here. I will go and stand by my father, and what I see, I will tell thee. Hide thyself by the stone Ezel; I will shoot three arrows on its side as though I shot at a mark. And will send a lad, saying, “Go, find the arrows.” If I say to him, “Behold, the arrows are on this side of thee,” then come thou, for there is peace to thee and no hurt; but if I say to the lad, “Behold, the arrows are beyond thee,” go thy way.

[The Lodge to be seated.]

[Jonathan goes away, and the Outside Conductor leads the candidate once entirely around the Lodge-room, then halts at the side of and near the middle of the room, where something representing the stone Ezel may be placed.]

*Outside Conductor.* Let us hide by this rock.

[Inside Conductor as Jonathan) stands on the opposite side of the Lodge-room.]

*Inside Conductor.* [As Jonathan, after a pause, calls loudly.] Here, lad, find out the arrows that I shoot.

[Jonathan here loudly twangs a bow several times, and then shoots three blunt arrows.]

[The lad standing between David and Jonathan.]

*Right Scene Supporter.* [As lad, loudly.] Where are they?

*Inside Conductor* Are not the arrows beyond thee? Make haste! Speed! Stay not!

[After a pause, in which the lad runs and picks up the arrows and returns.]

*Inside Conductor.* Here, lad, take this bow and arrows; go, carry them to the city.

*Right Scene Supporter.* [*As lad. Near the inside door of the Lodge-room*] I go, my noble prince.

[After a lengthy pause, the Outside Conductor leads the candidate around the room, and halts near the middle of the Lodge-room, where they are met by the Inside Conductor as Jonathan.]

*Inside Conductor.* [*As Jonathan. Laying his hand upon the shoulder of the candidate.*] David, son of Jesse, behold my father would kill thee, and yet I love thee as my own soul. Let us swear the one to the other in friendship forever.

[The Inside Conductor (as Jonathan) kneels down upon his right knee, and the Outside Conductor causes the candidate also to kneel in the same manner, with his face to the Inside Conductor, their left knees touching, and their right hands clasped.]

[The Inside Conductor (representing Jonathan) and the Outside Conductor for the candidate, slowly, solemnly, and together utter the following:]

*Inside Conductor and Outside Conductor.* The Lord be between me and thee, and between my seed and thy seed forever.

[The candidate and the Inside Conductor continue kneeling, the Lodge is called up, and being led by the Chaplain or Warden, repeat this covenant slowly, as follows:]

*The Lodge.* The Lord be between me and thee, and between my seed and thy seed forever.

[The Inside Conductor and the candidate arise, and the Inside Conductor retires. The candidate is made to face the Vice Grand.]

*Vice Grand.* Hail to the covenant of friendship!

[The candidate is made to face the Past Grand.]

*Past Grand.* Hail to the covenant of friendship !

[The candidate is made to face the Noble Grand.]

*The Lodge.* [*Led by the Warden.*] Hail to the covenant of friendship !

[After a pause.]

*Noble Grand.* [*To Outside Conductor.*] Conductor, restore our brother to light.

[The Outside Conductor removes the..... the Lodge is seated, and the candidate is led to the Noble Grand's chair.]

*Noble Grand.* My brother, I will now instruct you in the mysteries of this degree.

## SECRET WORK OF THE FIRST DEGREE.

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In this Degree there is an alarm at the inner door—a password, explanation of the password ; a countersign, answer to the countersign ; a sign, answer to the sign ; a memento ; the warning sign ; sign of safety ; sign of danger ; a grip, and a token.

The ALARM at the inner door is three raps.

The PASSWORD is QUIVER, to be lettered at all times when used for working purposes, working into a Lodge, or in examination prior to opening.

In communicating this word, either to the Inside Guardian, or to the Warden, the brother must give the letters Q U I—, and if required by the Inside Guardian or Warden, he must give the remainder of the word—V E R, lettered as before. The Inside Guardian must be satisfied.

Explanation of the PASSWORD, that from which Jonathan drew his arrows, to be given in full, but not used for working purposes.

The COUNTERSIGN and ANSWER are the same as in the Initiatory Degree.

THE SIGN is made as follows : extend the fingers of the right hand, place the thumb inside of and parallel with the forefinger, carry the hand to the forehead with the thumb resting on the left temple, draw the hand across the forehead, fingers touching, until the end of the thumb reaches the right temple, pause a moment, then drop the hand to the side.

Answer to the SIGN ; grasp the root of the left ear with the forefinger and thumb of the right hand, fingers below, thumb at the root of the ear.

MEMENTO ; the memento is a bundle of sticks, to represent the strength of union ; united cannot be broken ; a single stick to represent that separated each may easily be broken.

The WARNING SIGN ; clasp the fingers of each hand with the thumb in front of the forefinger, place each elbow to the side of the body, extend each arm and closed hands horizontally.

SIGN OF SAFETY ; the hands and arm being in same position as in warning sign, extend the index finger of the right hand, with which point to and just touch the second or knuckle joint of the thumb of the left hand.

SIGN OF DANGER ; elbows the same as before described ; place the wrist of the right hand on the second or knuckle joint of the thumb of the left hand, extend the index finger and point towards the ground.

GRIP ; form a link with the thumbs of the right hand, clasp hands, each inclosed, link of thumbs.

TOKEN, the rainbow.

[The Noble Grand shall then say :]

Wishing to visit a Degree Lodge or a Subordinate Lodge opened in the First Degree, you will announce your presence by an alarm at the outside door [the alarm at the outside door is the same as in the Initiatory], when the Outside Guardian will open the wicket and require from you the password of the current term. If correct, you will be admitted to the ante-room. After clothing yourself in appropriate regalia [having ascertained from the Outside Guardian that the Lodge is open in the First Degree], you will give ..... at the inside door. The Inside Guardian will open the wicket and obtain from you your name, rank, and the number of the Lodge to which you belong.

The Inside Guardian will close the wicket and inform the proper officer, who, if he is satisfied, will direct the Inside Guardian to admit you, if correct. The Inside Guardian re-opens the wicket and you must give him the password of the First Degree. If correct, the Inside Guardian will admit you, when you will advance to the centre of the room and address the Noble Grand with the countersign, who will acknowledge you as a brother by giving the same countersign. You will then turn and address the Vice Grand with the countersign, who will acknowledge you as a brother by giving you the same



countersign. You will then again turn to the Noble Grand and address him with the sign of the First Degree ; the Noble Grand will give the proper answer to the sign. You will then be seated.

Wishing to leave the Lodge, before it is closed in the First Degree, you will address the presiding officer only, with the sign of the First Degree, and that officer will answer you with the proper sign. The Inside Guardian will then allow you to depart.

If you are visiting your own Lodge and are without either the password of the current term or the password of this degree, the Noble Grand being so informed asks the Secretary as to your standing in the Lodge. If the Secretary reports favorably, directions will be given to admit you. But if the report is unfavorable, you are so informed by the proper Guardian, and you cannot be admitted.

[The Noble Grand should carefully instruct the brother in the method of using the P. W's in working into a Lodge and in examination prior to opening.]

## CONCLUDING CHARGE.

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*Noble Grand.* [*Standing.*] Brother, by the consent of your brethren you have been advanced to a position of great responsibility. The most ancient as well as the most true and beautiful example of earthly friendship has been presented before you, and you have in your own person illustrated a noble history. In that touching drama, you stood in the presence of royalty and listened to the voice of praise, but your merit provoked enmity, and you were hunted down as a traitor, when you were full of truth and honor. You have thus enacted a part of the common life. Envy is the malicious foe of virtue, and is ever ready to destroy what it cannot imitate or surpass ; it is the vice of the weak and the vain, and the weapon of an ignoble mind. In suffering its persecution you have learned a lesson never to be forgotten. Man is prone to selfishness and thus to live for himself alone ; in this isolation he has but little sym-

pathy with his fellow-man. In such a mind envy takes possession and hatred follows with its horrid brood. But there is also a divinity in man which weds him to lofty motives and honorable actions. The good have an affinity for each other which grows up into confidence and affection. Generous deeds and unselfish purposes are the strongest bonds of union—in his high estate, no man liveth to himself. You have acted a part where all was oppression upon the one hand, and all was love and protection upon the other. Thus you have seen the picture upon both sides. It is possible that men should combine for the common good; hence we have societies, communities, States, and nations united by a compact which protects their members. But the bond is stronger when individuals are united by personal contact, and held together by a personal covenant. Such a covenant we have all entered into, and you have been solemnly added to our fraternal union. By such a tie has God bound himself to His creatures on the scroll of heaven, with the rainbow as His seal. Such obligations have come down to us from every age and country; by these the mystic rights of all nations have been protected and men everywhere brought into fellowship. By your solemn pledge you are now entitled to give and receive the tokens of a deathless friendship. Every Odd Fellow is your brother, and his family the sacred objects of your fraternal care. You have become one of a vast brotherhood which extends to many lands, and in their assemblies you will always be welcome. The mysteries you have learned will insure you an honorable reception in strange cities and distant States, where you will be the subject of tender attentions, because you are an Odd Fellow.

Brother ————, such is the nature and effect of the covenant you have taken; the emblematic color of this degree is pink.

I now welcome you as a brother of the Degree of Friendship.

# SECOND DEGREE.

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## INSTRUCTIONS FOR THE SECOND DEGREE.

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The Conductor, in conferring this degree, will proceed very deliberately. In the dramatic parts he should, after saying, "A priest is passing," appear to wait until the priest has time to come up. So when he says, "But passes by on the other-side," he should pause to allow him to go away. The same should occur in the case of the Levite. A sufficient time should be allowed for the Samaritan to come, after he speaks of him, and before he calls upon him for help.

He will particularly note the various pauses required in delivering his part, and avoid all appearance of haste, so as to produce a solemn effect. The same directions will apply to the part of the Warden.

Appropriate scenery, costumes, and furniture may be used in this as well as in the preceding degree, the same being left, within reasonable limits, to the option of the Lodge; but in no case must such additions be allowed to conflict with or modify either the form or language of the written work.

Any number of candidates may receive the First Part of the Second Degree at the same time.

There will be no objection to having members to personate the Priest and the Levite in the Second Degree; if done, it should be in suitable costume, and the Priest and the Levite should come and go as required by the written work. In no event shall they be permitted to speak or take any part which will make them known to the candidate, or change any part of the work as now written.

## SECOND DEGREE OR THE DEGREE OF BROTHERLY LOVE.

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### PART I.

[The Noble Grand will direct the Conductor to retire to the ante-room, receive and introduce the candidate.]

[When the Conductor retires he shall address the chair.]

[The Conductor will approach the inside door with the candidate, who is not....., and give the alarm.]

*Inside Guardian.* Vice Grand, there is an alarm at the door.

*Vice Grand.* Attend to the alarm.

*Inside Guardian.* [Opening the wicket.] Who comes there?

*Conductor.* A brother, who has taken the covenant of the Order, and now seeks to advance further into our mysteries.

*Inside Guardian.* [Closing the wicket.] A brother has taken the covenant of the Order, and now seeks to advance further into our mysteries.

*Vice Grand.* Why does he seek to advance?

*Inside Guardian.* [Opening the wicket.] Why does he seek to advance?

*Conductor.* Because he would learn how to discharge his obligation.

*Inside Guardian.* [Closing the wicket.] Because he would learn how to discharge his obligation.

*Vice Grand.* Admit him, that he may be instructed in the divine lesson of humanity.

[Being admitted, the Conductor will proceed with the candidate to the chair of the Vice-Grand, and introduce him as follows:]

*Conductor.* Vice Grand, I present to you for instruction in the Degree of Brotherly Love our worthy brother — — —, who has been duly elected thereto.

*Vice Grand.* [To the candidate.] Before you receive the mysteries of this degree are you willing to enter into a solemn obligation to retain its secrets, and to perform all the lawful duties which it may enjoin?

[If the candidate answers in the affirmative, the Vice Grand continues:]

Then place yourself in the attitude in which you were initiated into this Order and repeat after me.

[Calls the Lodge up.]

O. B. N.

I, ———, in the presence of the brethren of the Degree of Brotherly Love now assembled, do solemnly promise that I will never reveal the signs, secrets, or mysteries of the Degree of Brotherly Love to any person, unless by the laws and usages of this Order he is entitled to receive such information; but will guard them with jealous care from all persons who have not lawfully obtained the same. To the faithful performance of all which I pledge my sacred honor.

[The Lodge to be seated.]

*Vice Grand.* [*To the candidate.*] Are you willing to submit to the ordeal by which you may become a brother of this degree?

*Candidate answers.*

*Vice Grand.* [*To the Conductor.*] Let the brother be taken to the ante-room, that he may re-enter and take another step in fraternity.

[The Conductor, without addressing the chair, will retire with the candidate to the ante-room.]

## PART II.

[The Conductor will ..... the candidate, place a short cloak on him, and conduct him to the inside door, where the Conductor will give the alarm.]

*Inside Guardian.* Noble Grand, there is an alarm at the door.

*Noble Grand.* Attend to the alarm.



*Inside Guardian.* [*Opening the wicket.*] Who comes there ?

*Conductor.* A brother who is ready to receive the mysteries of this degree.

*Inside Guardian.* [*Closing the wicket.*] Noble Grand, a brother is ready to receive the mysteries of this degree.

*Noble Grand.* Whence comes he ?

*Inside Guardian.* [*Opening the wicket.*] Whence comes he ?

*Conductor.* From Jerusalem, and is traveling to Jericho on a mission of humanity.

*Inside Guardian.* [*Closing the wicket.*] From Jerusalem, and is traveling to Jericho on a mission of humanity.

*Noble Grand.* Admit him in the name of that humanity which he invokes.

[The Conductor enters with the candidate, and conducts him to the chair of the Noble Grand.]

*Conductor.* Noble Grand, a stranger is passing this way.

*Noble Grand.* Traveler, whither art thou journeying ?

*Conductor.* [*For the candidate.*] To Jericho.

*Noble Grand.* Let the traveler go down to Jericho, and may no danger meet him by the way.

[The Conductor walks around the room with the candidate, and speaks as follows:]

*Conductor.* The day is fine, the way is pleasant, and let us hope that the journey will be safe. How those pines cluster on the mountain side, and in the distance

the sea is so calm and beautiful. That row of green trees marks the course of Jordan, the sacred river of the chosen people. But see, we are entering a narrow defile of the hills.

[Several members as robbers surround them in the middle of the Lodge-room, crying out, "Stand and deliver!" "Strike!" "Lay on!" "Death!" and such like exclamations.]

[During the confusion, *no person but the Conductor shall be permitted to touch the candidate.* The Conductor shall strike the candidate on the shoulder with his open hand, and cause him to lie down. When the candidate is lying down the thieves run away, taking away the cloak of the candidate.]

[A low bench, box, or lounge may be provided as part of the furniture upon which the candidate may be laid. No rough usage to be allowed.]

[The candidate continues lying down, his cloak being taken away.]

[The Conductor, after a pause and speaking for the candidate.]

*Conductor* [*Speaking slowly and painfully to himself.*] Alas! alas! I am stripped of my raiment and wounded and left for dead.

*Conductor.* [*Calling a little louder.*] Help! help!

*Conductor.* [*Again speaking to himself.*] Ah! a priest is passing.

*Conductor.* [*After a pause, then calling a little louder.*] Help! holy servant of the Temple. I am robbed and wounded.

*Conductor.* [*Pausing, then speaking to himself.*] But no, he will not look upon me, but passes by on the other side.

*Conductor.* [*Calling a little louder.*] Help! help!

*Conductor.* [*To himself.*] God of Israel, help me—he is gone! Must I linger here and die? No! behold a Levite—he stops—he comes this way—he is here.

*Conductor.* [*Calling a little louder.*] O son of Levy, servant of the altar, help me! I am robbed and wounded!

*Conductor.* [*Pausing, then speaking to himself.*] But no, he looks upon me and has no pity. He also passes by on the other side.

*Conductor.* [*Calling a little louder.*] Help! help! Son of Levi, help!

*Conductor.* [*To himself.*] He also has forsaken me. But who comes this way? It is a hated Samaritan, an enemy of my people.

*Conductor.* [*Pausing, then calling a little louder.*] Help! Man of Samaria: I am wounded and dying!

[Warden slowly approaches the candidate, and as he approaches, says:]

*Warden.* [*As Samaritan.*] What have we here? An Israelite wounded and bleeding by the wayside! The poor man is about to perish. Is he not after all my brother?

[He advances to the traveler.]

*Warden.* Ah, my friend, you shall not perish.

[Lays his hands upon him.]

*Warden.* Take this garment for your protection.

[Assisted by the Conductor, he puts a cloak upon him.]

*Warden.* Arise, and lean upon me.

[Lifts him up.]

*Warden.* Come, cheer up and take heart, and we will find a place of safety.

[The Warden leads the candidate around the Lodge-room, and then to the side facing the Past Grand.]

*Warden.* [*To the traveler.*] Here is an inn, a place of refuge. [*Calling a little louder.*] Ho, there! ho! open, landlord!

[Warden knocks loudly on a table or pedestal.]

*Past Grand.* [*As host, after a pause.*] The door is open; enter, travelers.

[The candidate is lead near to the Past Grand and seated.]

*Warden.* Here, host, is a wounded man, who fell among thieves; give him attention, for he has been robbed and left for dead. Take this money and provide for him.

[Shakes small coins in his hand.]

*Warden.* Whatsoever thou spendest more, when I come again, I will repay thee.

*Past Grand.* [*As host.*] He shall be cared for, good Samaritan.

[After a pause, the candidate will be assisted to rise and be taken twice, slowly, around the Lodge-room by the Conductor, and be led to the chair of the Noble Grand.]

*Conductor.* Noble Grand, the traveler has returned.

*Noble Grand.* Traveler, thou hast been robbed and left for dead; a priest has seen thee, and a Levite has looked upon thee. A Samaritan, an enemy of thy people, came where thou wast. The priest and the Levite were thy brothers of the seed of Abraham. Which of these was thy true brother and friend?

*Conductor.* [*For the traveler.*] He was my brother and friend who had mercy on me.

*Noble Grand.* Go thou, O traveler! and do likewise; and know that the true priest is not of the Temple, nor the true Levite of the altar, but he alone is the servant of God and thy brother, who delivers the needy when he crieth, the poor also, and him that hath no helper.

[Noble Grand calls up the Lodge.]

*Noble Grand.* [*To the Lodge.*] Brothers, what think you of that which you have witnessed?

*The Lodge.* [*Led by the Warden.*] He is my brother and friend who had mercy on me.

[To be repeated.]

*Noble Grand.* [*To the Conductor.*] Let the eyes of the brother be opened, that he may see a Lodge of Brotherly Love.

[The Conductor removes the (blind), and the Lodge is seated.]

*Noble Grand.* I will now instruct you in the mysteries of this degree.

## SECRET WORK OF THE SECOND DEGREE.

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In this degree there is an alarm at the inner door—a password—a countersign—answer to the countersign—a sign—answer to the sign—a grip, and a token.

The ALARM at the inner door is three raps.

The PASSWORD is MOSES, to be lettered at all times when used for working purposes, working into a Lodge, or in examination prior to opening. In communicating this word either to the Inside Guardian or to the Warden, the brother must give the letters M O, and if required by the Inside Guardian or Warden, he must give the remainder of the word—S E S, lettered as before. The Inside Guardian and Warden must be satisfied.

The COUNTERSIGN and answer are the same as in the preceding degree.

SIGN, the sign is made as follows: the right hand is placed across the left hand, palms touching; clasp the hand, both by fingers and thumbs, thumbs meeting. The answer is the same as the sign.

GRIP; clasp the right hands, with the thumb press the third or knuckle joint of the second finger. No shaking hands in making the grip.

TOKEN, MOSES ROD.



[The Noble Grand shall then say :]

Wishing to visit a Degree Lodge or a Subordinate Lodge open in the Second Degree, you will announce your presence by an alarm at the outside door [the alarm at the outside door is the same as in the Initiatory], when the Outside Guardian will open the wicket and require from you the password of the current term. If correct, you will be admitted to the ante-room. After clothing yourself in appropriate regalia [having ascertained from the Outside Guardian that the Lodge is open in the Second Degree], you will give ..... at the inside door. The Inside Guardian will open the wicket, and obtain from you your name, rank, and the number of the Lodge to which you belong.

The Inside Guardian will close the wicket and inform the proper officer, who, if he is satisfied, will direct the Inside Guardian to admit you, if correct. The Inside Guardian re-opens the wicket and you must give him the password of the Second Degree. If correct, the Inside Guardian will admit you, when you will advance to the centre of the room and address the Noble Grand with the countersign, who will acknowledge you as a brother by giving the same countersign. You will then turn and address the Vice Grand with the countersign, who will acknowledge you as a brother with the same countersign. You will then again turn to the Noble Grand and address him with the sign of the Second Degree; the Noble Grand will give the proper answer to the sign. You will then be seated.

Wishing to leave the Lodge before it is closed in the Second Degree, you will address the presiding officer only with the sign of the Second Degree, and that officer will answer you with the proper sign. The Inside Guardian will then allow you to depart.

If you are visiting your own Lodge and are without either the password of the current term or the password of this degree, the Noble Grand, being so informed, asks the Secretary as to your standing in the Lodge. If the Secretary reports favorably, directions will be given to admit you. But if the report is unfavorable, you are informed by the proper Guardian, and you cannot be admitted.

[The Noble Grand shall carefully instruct the brother in the method of using the P. W's in working into a Lodge and in examination prior to opening.]

## LECTURE OF THE DEGREE OF BROTHERLY LOVE.

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*Noble Grand.* My brother, in the Degree of Friendship, you assumed an obligation which changed your relations to a vast number of persons. You can never forget the hour when you were the object of envy and hatred, and were cheered by a spectacle of confidence and devotion. It was a moment of heart-felt enjoyment when your hand was grasped in friendship, and a voice full of sympathy gave you encouragement. It was then that two hearts melted into one in a solemn league and fraternal covenant. By that engagement you were bound to perform the offices of Brotherly Love. Heaven has witnessed your vow, and the Common Father has smiled on that compact. All Odd Fellows are now your comrades, your advisers, and your friends. A solemn duty has been devolved upon you, and you have been taught how it ought to be performed. The central link in the chain of Odd Fellowship is "mutual assistance." Fraternity, unless embodied in acts of humanity, is but an empty name. If a brother be naked and destitute of daily food, and one of you say unto him, Depart in peace! be ye warmed and filled! notwithstanding ye give him not those things which are needful for the body, what doth it profit? The answer is obvious: he who witnesses suffering and does not hasten to relieve it, is ignorant of the lesson, that it is more blessed to give than to receive. He is an enemy of his race who does not care for its welfare, and is wedded to selfishness and greed. Friendship leads to Brotherly Love, which makes the strong to support the weak, the young to reverence the old, the rich to help the poor, the educated to instruct the ignorant, the well to nurse the sick, and makes all good men seek to imitate the goodness of the Father of all men.

My brother, in the Degree of Brotherly Love you have acted a part in a famous drama, which has received the plaudits of the world for many generations. You were assaulted and robbed, wounded and left upon the highway to perish. A priest of the Temple journeyed that way and saw your condition; his office required that he should have pity, but he passed on, and left you to die by the wayside. A Levite, who swung the golden censers in the holy place and served at the consecrated altar, also saw you, and approached and looked upon you; but he, like the robbers and the priest, abandoned you to your fate. But wonderful to relate, an enemy on his journey came that way and found you bleeding and suffering. Although he knew that you were not of his religion, nor of his people, and that you were not his friend; though he had no fortune and no tithes with which to pay for your nursing and support, yet his bowels of compassion were moved; he stopped—he ran to your relief. How tenderly he raised your stricken body and poured balm into your wounds, and how gently he brought you to life by words of pity and encouragement! You can never forget that he exposed himself to the keen mountain winds when he took off his cloak and wrapped it around you. How carefully he led you to the inn, and with what liberality he gave the money that assured you of shelter and safety. Such is the story of the good Samaritan. All Odd Fellows, so far as they have the ability, seek to imitate this memorable example. Learn from this history that he only is an Odd Fellow who has pity and mercy, and who hastens to the relief of a brother in distress. Membership in a Lodge is nothing, the obligation of friendship is nothing, the assertion of our principles less than nothing, unless we have Brotherly Love, which is the bond of unity. Of all historical men, Moses exhibited the most self-denial and fraternal affection. He represents an ideal of unselfishness without a parallel. A man of rare learning, he cast his lot among a multitude of un-

cultured slaves; the adopted son of royalty, he laid down his rank and riches, and became an outcast for defending one of his lowly people. It was enough for him that they were poor and afflicted. For them he left a royal court and became an exile in the wilderness; and, having led them to national greatness, he meekly died in sight of that inheritance which, denied to him, became the portion of his ungrateful brethren.

Such are the examples which compose the instruction in this degree, whose emblematic color is Blue. And now, by authority of the Independent Order of Odd Fellows, I declare you a brother of the Royal Blue, or Degree of Brotherly Love.

# THIRD DEGREE,

## OR THE

### DEGREE OF TRUTH.

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#### PART I.

[In conferring this degree, the candidate shall not be....., but the following shall be observed:]

[The Noble Grand will direct the Conductor to retire to the ante-room, receive, and introduce the candidate.]

[When the Conductor retires he shall address the chair.]

[The Conductor, having examined the candidate in the First and Second Degrees, will approach the inside door with the candidate and give the alarm.]

*Inside Guardian.* Noble Grand, there is an alarm at the door.

*Noble Grand.* Attend to the alarm

*Inside Guardian.* [Opening the wicket.] Who comes there?

*Conductor.* A brother, who, having taken the covenant of the Order, has learned the divine lesson of humanity, and now seeks to obtain the Degree of Truth.

*Inside Guardian.* [Closing the wicket.] Noble Grand, a brother, having taken the covenant of the Order, has learned the divine lesson of humanity, and now seeks to obtain the Degree of Truth.

*Noble Grand.* Why does he seek to obtain this degree?

*Inside Guardian.* [Opening the wicket.] Why does he seek to obtain this degree?

*Conductor.* Because Truth is the imperial virtue.



*Inside Guardian.* [*Closing the wicket.*] Because Truth is the imperial virtue.

*Noble Grand.* What does he expect from the Truth?

*Inside Guardian.* [*Opening the wicket.*] What does he expect from the Truth?

*Conductor.* That it will teach him his duty to God and his fellow-man.

*Inside Guardian.* [*Closing the wicket.*] That it will teach him his duty to God and his fellow-man.

*Noble Grand.* Admit the brother to the mysteries of the Degree of Truth.

[Being admitted, the Conductor will proceed with the candidate to the chair of the Vice Grand, and introduce him, as follows:]

*Conductor.* Vice Grand, I present to you———, a worthy brother, who having been duly elected, seeks to obtain the mysteries of this degree.

*Vice Grand.* [*Standing*] Has he been found worthy in the degrees he has already received, and is he one who is likely to perform with fidelity the obligations of an Odd Fellow?

*Conductor.* He seems in all respects worthy of our confidence.

*Vice Grand.* Have you carefully examined the brother in the preceding degrees?

*Conductor.* I have, and find him correct.

### VICE GRAND'S CHARGE.

*Vice Grand.* Brother, you are now entering upon the last degree of a Subordinate Lodge—that which crowns the fabric; and we devote it to the principle of Truth, which is appropriately introduced in this portion of our work, for it follows close after Love, and has an intimate

connection with it. It is the spontaneous result of genuine and constant Love. If you are faithful to the duties enjoined in the last degree, Truth will appear in all you say and do, as an intrinsic ornament of your character. If Love is the fundamental element of all morality, Truth is the imperial virtue. It is the treasure for which the candid mind ever seeks, the consummation for which we apply in all our investigations. It is the sanction of every appeal that is made for the good and the right. It condemns the wrongs, the sins, and the falsehoods of the world. It may be long in achieving its victory, but it is omnipotent, and must triumph at last. The man of truth is the best and the strongest man; his soul, like a spring of clear water, reflects the light of heaven and is full of life. His speech and his actions are always just—he wins involuntary respect—he blesses and purifies all around him. He is a solid landmark amid the waves of faction, the storms of passion, and the conflicts of error.

[To the Conductor.]

Conduct the brother to our Noble Grand.

[The Vice Grand to be seated.]

[The Conductor leads the candidate to the chair of the Noble Grand.]

*Conductor.* Noble Grand, by order of the Vice Grand, I present to you this brother for obligation.

*Noble Grand.* [*Standing.*] Brother, in view of what has been intimated in this degree by our worthy Vice Grand, are you willing to enter into an obligation with us?

[If the candidate replies in the affirmative, the Noble Grand will call the Lodge up, and continue:]

*Noble Grand.* Place your right hand on your left breast and repeat after me:

## O. B. N.

I, ———, in the presence of the members of the Degree of Truth now assembled, do solemnly promise, that I will conceal and never reveal the signs, secrets, and mysteries of this degree, unless it be to a brother Odd Fellow of this degree in good standing, or in a lawful Lodge of brothers who shall be legally authorized to receive the same. And, furthermore, I promise to be faithful to my former obligations in this Order to the extent of my power so to do. To the faithful performance of all which, I pledge my sacred honor.

[The Lodge is seated.]

*Noble Grand.* Brother, are you willing to advance, that you may become a brother of this degree?

[If the candidate answers in the affirmative:]

*Noble Grand.* Brother Conductor, let the brother be taken to the ante-room, that he may re-enter and be instructed in the Degree of Truth.

[The Conductor, without addressing the chair, will retire with the candidate to the ante-room.]

## PART II.

[The candidate in this Part will be attired in a white robe.]

[The Noble Grand will be attired in a scarlet robe and cap, and he may wear a wig and beard.]

[A chart containing the emblems of the degrees will be placed near the principal chair, and the Conductor (with a wand or sword) will point out to the candidate each emblem as it is being described by the proper officer.]

[The Priests, in describing the meaning of the emblems, must remain at their respective stations, and speak therefrom.]

[The Conductor will advance to the inside door with the candidate, and give the alarm.]

*Inside Guardian.* Vice Grand, there is an alarm at the door.

*Vice Grand.* Attend to the alarm.

*Inside Guardian.* [Opening the wicket.] Who comes there?

*Conductor.* A brother who is ready to receive the mysteries of this degree.

*Inside Guardian.* [Closing the wicket] A brother is ready to receive the mysteries of this degree.

*Vice Grand.* Admit him.

[Being admitted, the Conductor will proceed with the candidate to the Vice Grand, and introduce him as follows:]

*Conductor.* Vice Grand, I have the pleasure of presenting to you for instruction Brother ———, who is a probationer, has served his time as such, and has proved to be obedient and willing to do his duty in conformity with his obligations.

*Vice Grand.* Brother ———, I welcome you, and commend your zeal for promotion in our Order, fully believing that you have an ambition to do good. Before you can be advanced to the full enjoyment of this degree, it is necessary that you give acceptable answers to the following questions in presence of the brothers here assembled :

[Several brothers draw near, so as to nearly surround the candidate. The Vice Grand proceeds:]

Do you know of any reason why we should not intrust to you the mysteries of this degree?

*Candidate answers.*

*Vice Grand.* Is it your desire to receive the Scarlet Degree, for the purpose of promoting your moral and intellectual welfare?

*Candidate answers.*

*Vice Grand.* Brethren of the Priestly Order, are you satisfied with the answers ?

[If satisfied with the answers, each member says, I am.]

[The brothers surrounding the candidate retire.]

*Vice Grand.* Conductor, you will introduce the brother to the High Priest of this degree.

[The Conductor leads the candidate near the principal chair.]

*Conductor.* High Priest Aaron, I present to you Brother ———, a probationer, who is qualified to receive the Scarlet Degree or Priestly Order.

*Noble Grand.* [*As High Priest.*] My Brother, you will take your position in charge of the Conductor, and be attentive to the instruction you are about to receive.

[The candidate may here be seated until the symbols have all been described and shown to him.]

*Noble Grand.* Brother Warden, what are the symbols of the Initiatory Degree ?

*Warden.* The All-Seeing Eye, the Three Links, the Skull and Cross-Bones, and the Scythe.

*Noble Grand.* [*As High Priest.*] Priest of the Initiatory Degree, what do these symbols teach.

*Left Supporter of the Vice Grand.* [*As Priest of the Initiatory Degree.*] The ALL-SEEING EYE, enveloped in a blaze of light and glory, reminds us that the scrutinizing eye of Omnipotence is ever upon us ; that all our thoughts, words, and actions are open to his view. The light of morning and the darkness of night are alike to him ; and he trieth the reins and searcheth the hearts of the children of men. Yet at the same time it illustrates that sleepless goodness which looks down in mercy upon our frailties, and kindly ministers to our ever-returning wants.



The **THREE LINKS** represent the grand motto of our Order: Friendship, Love, and Truth. They belong to that long chain of moral principles that bind us together as a fraternity. They are welded in the fires of purity by the sacred hands of Jehovah. Thus bound with the chain of sincere friendship, unfeigned love, and simple truth, we may live in the bonds of peace, and harmoniously pursue our labors for the amelioration of our race.

The **SKULL AND CROSS-BONES** are to remind us of the consuming process of nature. To-day we are in the full realization of health and enjoyment of the pleasures of this world. In a little while, the ever-burning furnace of time will consume to ashes all that hath life and vigor in this terrestrial sphere. They forcibly remind us, that we are bound by solemn engagements to give to the mortal remains of a departed brother decent sepulture; and, while we lay his body in the tomb, to cherish a lively recollection of his virtues, and bury all his imperfections beneath the clod that rests upon his bosom.

The **SCYTHE**, the universal emblem of time, is to us the symbol of death. As the grass falls before the mower's scythe, so man, like the flower and grass of the field, must wither beneath the touch of time, and fall before the scythe of the King of Terrors.

*Noble Grand.* [*As High Priest.*] Warden, what are the symbols belonging to the First Degree, or the Degree of Friendship?

*Warden.* The Bow and Arrows, the Quiver, and the Bundle of Sticks.

*Noble Grand.* [*As High Priest.*] Priest of the First Degree, what do these symbols teach?

*Right Supporter of the Vice Grand.* [*As Priest of First Degree.*] The BOW, ARROWS, and QUIVER are to remind us of the covenant between Jonathan and David, and by them we are taught to put forth every laudable

effort to save a brother from the wrath of an enemy. They also remind us, that we should always be ready to do battle in the cause of truth and justice.

The BUNDLE OF STICKS is a beautiful emblem of union, and teaches us the importance of that virtue in our benevolent enterprise. Separate the sticks, and the strength of a child may destroy them; but while united a giant's power might be exerted in vain to break them. Separated, we should be speedily broken and destroyed by the accumulating tide of worldly selfishness; but united as brothers we bid defiance to all opposition, and triumph over the greatest difficulties.

*Noble Grand.* [*As High Priest.*] Warden, what are the symbols belonging to the Second Degree, or the Degree of Brotherly Love?

*Warden.* The Axe, the Heart and Hand, the Globe, the Ark, and the Serpent.

*Noble Grand.* [*As High Priest.*] Priest of the Second Degree, what do these symbols teach?

*Left Supporter of the Noble Grand.* [*As Priest of the Second Degree.*] The AXE is an ancient implement of the artisan. It is an emblem of progress, as by it the pioneer makes advancement through the forest for the spread of civilization.

The HEART AND HAND imply that when we greet our brethren, it should be with that sincerity and affection which proceed from the heart. This emblem, also, reminds us of that constant and uniform desire for the welfare of our brothers, which should impel us to action in the furtherance of those plans that will most promote their happiness.

The GLOBE represents the extensive field of our labors. It not only teaches that we are to move onward in our work until misfortune has no want to relieve and sorrow no tears to dry; but, also, that from whatever nation our brethren may come, they are not to be sent empty away.

The ARK reminds us of the receptacle of the two tables of stone upon which the Ten Commandments were written; and as the prosperity of the ancient Israelites depended upon their observance of that law deposited in the Ark of the Covenant, so will our happiness be promoted by an observance of our good and wholesome laws.

The SERPENT is an emblem of wisdom, and is placed among our symbols to indicate the necessity of a wise caution, which will protect our mysteries from improper disclosure and guide us in the proper regulation of life and conduct.

*Noble Grand. [As High Priest.]* Warden, what are the symbols belonging to the Third Degree, or the Degree of Truth?

*Warden.* The Scales and Sword, the Bible, the Hour-Glass, and the Coffin.

*Noble Grand. [As High Priest.]* Priest of the Third Degree, what does these symbols teach?

*Right Supporter of the Noble Grand. [As Priest of the Third Degree.]* The SCALES AND SWORD are emblematical of justice, which judges with candor and rewards with impartiality. Among Odd Fellows, both justice and mercy are administered without regard to the false distinctions of society. In the Lodge-room, the high and the low, the rich and the poor, the learned and the unlearned, meet as brothers, and unitedly engage in the promotion of benevolence and truth.

The BIBLE is an exhaustless fountain of Truth, the store-house from which all our principles are derived. Guided by its instructions, we may approximate that golden age when the fetters of prejudice will be broken, the shackles of metal and moral bondage fall off, and man, redeemed and disenthralled from the slavish life of the passions, will assert his high birthright, and own the ties which bind him in universal consanguinity with his brother man.

The HOUR-GLASS indicates the march of time, and tells us of the frailty of human life. Like the sands of the glass, we are passing away. How important that we improve our fleeting hours, in order that we may meet our end with peace.

The COFFIN points to the last home of man. How great or small, high or low, all must meet on this common level—all must submit to the dominion of death. How cheerless the home of the dead unrelieved by the prospect of immortal life! But Hope bends over man's last resting-place a bow bright with immortality, which, based upon earth, extends far into the sacred realms of eternity.

[If the candidate has been seated he must now rise.]

### CONCLUDING CHARGE.

*Noble Grand.* [*As High Priest* ] My brother, you are now admitted to the Third Degree, known also as the Priestly Order. You have already been informed that it is dedicated to the principle of truth. You were prepared for admission by having placed on you a white robe. This was intended to represent the purity of truth. But the emblematic color of this degree is Scarlet, implying that truth is an imperial virtue. The pure white robe is an external symbol, representing that your lips should speak the truth, and at all times be ready to administer words of affection to a brother requiring consolation. You are now placed in a position among us to gain rank, the highest in a Lodge. It, therefore, becomes your duty to enforce by example, as well as by precept, the tenets of our Order. Its mysteries are confined to your charge; you are to preserve them inviolate; duty and honor, your own solemn vows, all require that you be faithful, and that you also guard your brethern against any breach of fidelity. Be true and steadfast in this, as well as in all things, and thus demonstrate that merit constitutes the great title to our privileges, and that on you they have not been undeservedly conferred.



[Calls the Lodge up.]

Members of the Priestly Order, are you willing for Brother——— to receive the decoration of the Third Degree or Priestly Order?

*The Lodge answers.*

[The Lodge to be seated.]

*Noble Grand.* [As *High Priest.*] Conductor and Warden, you will now disrobe the brother.

[They take off his robe.]

My Brother, I present to you this collar; it indicates your rank. We trust that your zeal for the promotion of the principles of the Order will be ardent and pure. I will now instruct you in the mysteries of this degree.

[The Noble Grand instructs in the Alm.—P. W.—Countersign—Ans. to the Countersign—Working Sign and Ans.—Expl. of Working Sign and Ans.—Principal Sign—Grip—and Voting Sign.]

## SECRET WORK OF THE THIRD DEGREE.

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In this degree there is an Alarm at the inner door—a Password—a Countersign—Answer to the Countersign—a Working Sign and Answer—Explanation of the Working Sign and Answer—Principle Sign—a Grip—a Voting Sign—and the Honors of the Order.

The ALARM at the inside door is three raps.

The PASSWORD is AARON, to be lettered at all times when used for working purposes, working into a Lodge, or in examination prior to opening. In communicating this word either to the Inside Guardian or to the Warden, the brother must give the letters A A—and if required by the Inside Guardian or Warden he must give the remainder of the word—R O N, lettered as before. The Inside Guardian and Warden must be satisfied.



The COUNTERSIGN and ANSWER are the same as in the preceding degree.

WORKING SIGN. The Sign is made as follows: close the right hand except the index finger, which extend, thumb over fingers, point to the centre of the forehead with the point of the index finger.

ANSWER: Place the right hand over the mouth, the fingers to conform to the face, thumb extended upwards, looking the brother in the face.

The Explanation of the Working Sign and Answer is—Think before you speak.

PRINCIPLE SIGN. The Sign is made as follows: place the thumb of the right hand on the right nipple, and use it as a pivot, make a span downwards with the little finger, then a span across the breast with the index or forefinger.

GRIP, clasp the right hands, with the thumb press hard on the third or knuckle joint of the third finger, no shaking hands in making the grip.

The VOTING SIGN, is the right hand uplifted.

[The Noble Grand shall then say :]

Wishing to visit a Degree Lodge, or a Subordinate Lodge open in the Third Degree, you will announce your presence by an alarm at the outside door [the alarm at the outside door is the same as in the Initiatory], when the Outside Guardian will open the wicket and require from you the password of the current term. If correct, you will be admitted to the ante-room. After clothing yourself in appropriate regalia [having ascertained from the Outside Guardian that the Lodge is open in the Third Degree], you will give (three raps) at the inside door. The Inside Guardian will open the wicket and obtain from you your name, rank, and the number of the Lodge to which you belong.

The Inside Guardian will close the wicket and inform the proper officer, who, if he is satisfied, will direct the Inside Guardian to admit you, if correct. The Inside Guardian re-opens the wicket, and you must give him the password of the Third Degree. If correct, the Inside Guardian will admit you, when you will advance to the centre of the room and

address the Noble Grand with the countersign, who will acknowledge you as a brother by giving the same countersign. You will then turn and address the Vice Grand, who will acknowledge you as a brother with the same countersign. You will then again turn to the Noble Grand and address him with the sign of the Third Degree; the Noble Grand will give the proper answer to the sign. You will then be seated.

Wishing to leave the Lodge before it is closed, you will address the presiding officer with the sign of the Third Degree, and that officer will answer you with the proper sign. You will then receive from the Vice Grand the password of the evening, which you must give to the Inside Guardian before you will be allowed to depart.

Should you wish to re-enter the Lodge on the same evening, you may use the Vice Grand's password, or the password of the Third Degree, at the inner door for that purpose. The Vice Grand's retiring password is only used in this degree.

If you are visiting your own Lodge and are without the password of the current term, or the password of this degree, the Noble Grand being so informed, asks the Secretary as to your standing in the Lodge. If the Secretary reports favorably, directions will be given to admit you; but if the report is unfavorable, you are so informed by the proper Guardian, and you cannot be admitted.

[The Noble Grand should carefully instruct the brother in the method of using the P. W's in working into a Lodge and in examination prior to opening.]

[After which the Noble Grand will call up the Lodge and instruct the brother in the Honors of the Order, and to whom they are to be given, requiring the brother to face the Warden, and to participate with the members in the performance of the ceremony according to the work—the candidate taking position to the left of the Conductor.]

The HONORS OF THE ORDER are given as follows: Officers and brothers standing; the Warden stands in front of the chair of the Noble Grand, the members looking to and following his motions, which are, place the open right hand across the left hand, palms touching, clap the hands three times, pause a moment and repeat, pause a moment and repeat.

[After the performance of this ceremony and the candidate has been placed facing the Vice Grand—]

*Noble Grand.* [*To the Conductor.*] Conductor, you will proceed with the closing ceremony.

[The Conductor proceeds with the candidate to the centre of the room and makes him face the Past Grand.]

*Past Grand.* [*Advancing to the candidate.*] By this grip [*he gives the grip of the First Degree.*] I greet you in Friendship, as one who has attained to the First Degree.

[The Conductor turns the candidate to face the Vice Grand.]

*Vice Grand.* [*Advancing to the candidate.*] By this grip [*he gives the grip of the Second Degree*], I greet you in Brotherly Love, as a member of the Second Degree.

[The Conductor turns the candidate to face the Noble Grand.]

*Noble Grand.* [*Advancing to the candidate.*] Brother, I welcome you in Truth, and urge you to attend our meetings, that you may assist your brethren and promote your own happiness by acts of mutual assistance. By this grip [*he gives the grip of the Third Degree*], I greet you as a brother of the Degree of Truth, and I now declare you fully entitled to all the rights and privileges of the three degrees of Odd Fellowship.

[The Noble Grand resumes his station.]

*Noble Grand.* Brothers, I now introduce to you Brother ———, who has been advanced to the Degree of Truth. You will welcome him as a Brother of this degree.

*The Lodge.* Welcome, brother.

[The Noble Grand seats the Lodge.]



## NOTE.

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**T**HIS work is published with no intention of general circulation, but to furnish a long needed want for a *Book of Instruction*, and the compiler feels sure that in the issuance thereof he has filled a void long needful.

It will be found of *great* value to all Members of the Order.

THE COMPILER.



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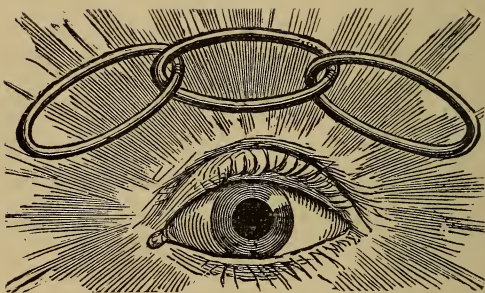
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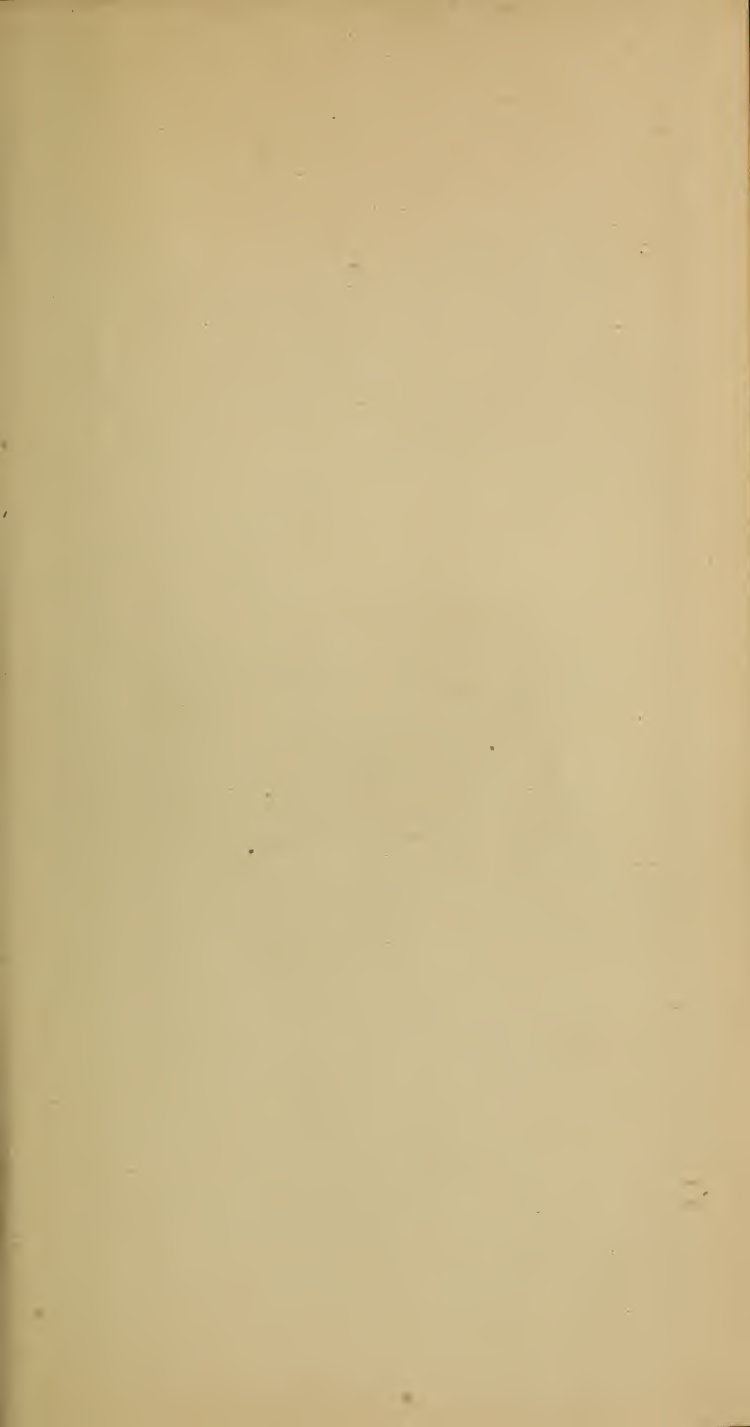
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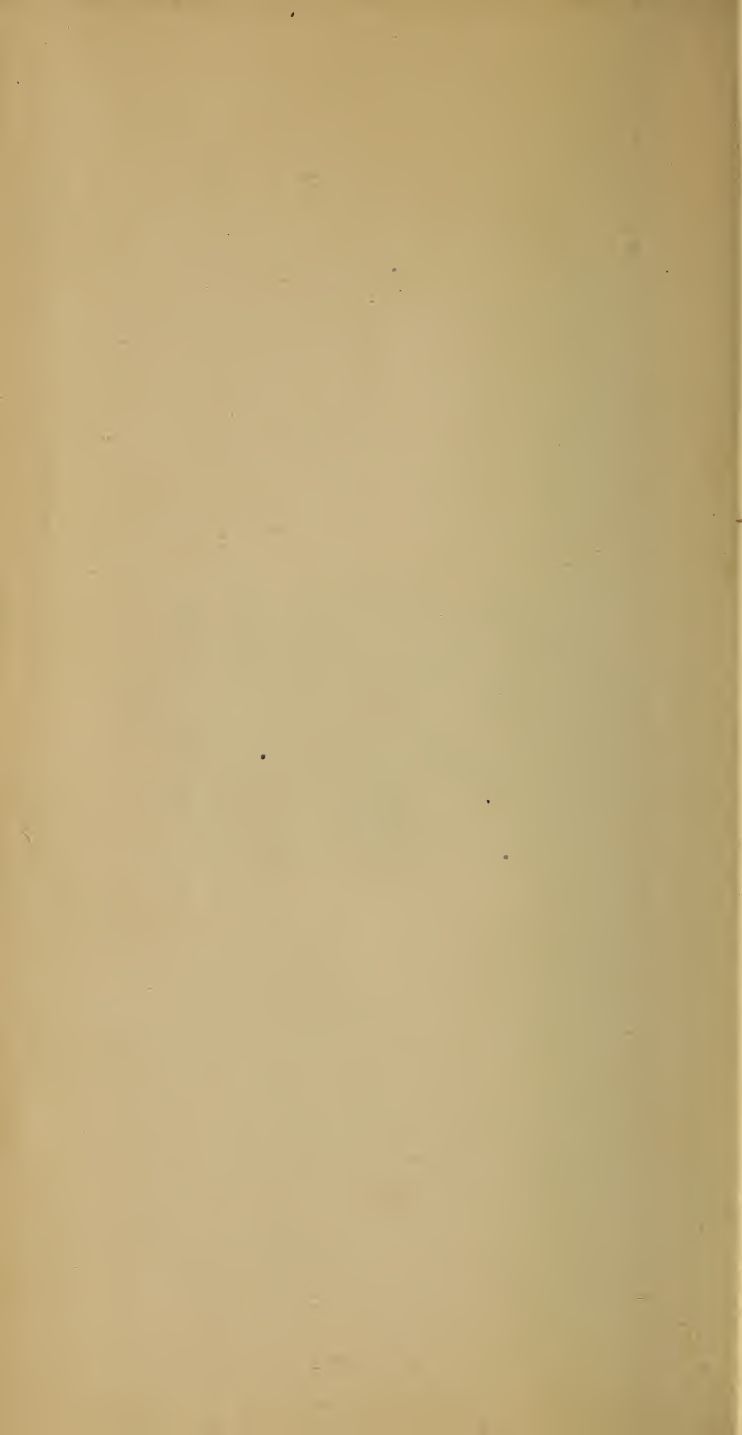
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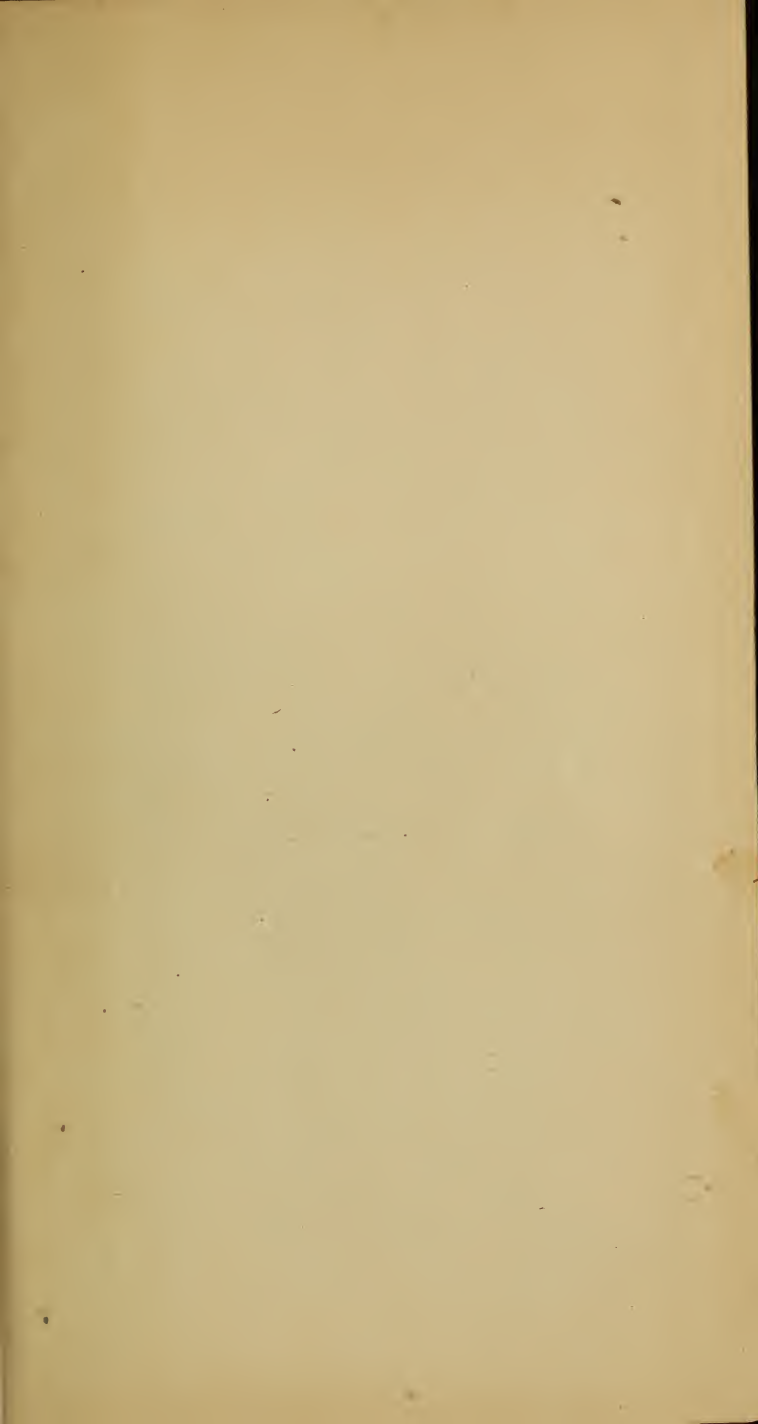
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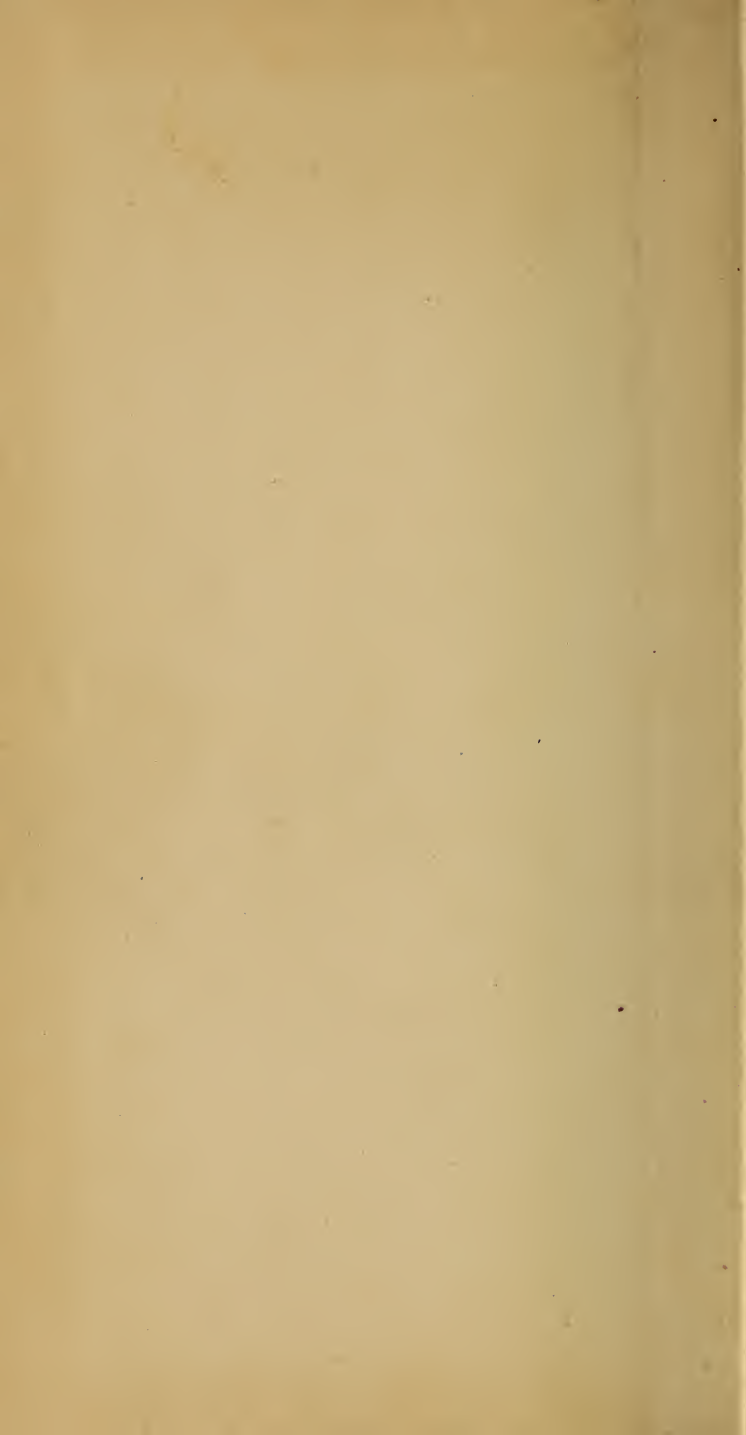


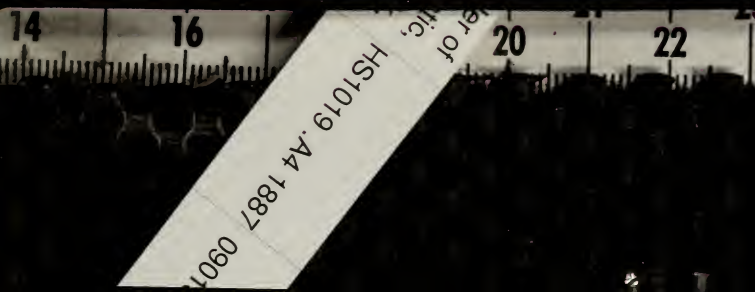












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